The Christian Century

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If War Comes, I Will Not Support It

Second Article in a Series

By John Haynes Holmes

The Incomparable Atrocity

An Editorial

Women and the Church

An Editorial

What Is Protestantism?

By Walter Marshall Horton

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In This Issue

JOHN HAYNES HOLMES

stood in his Community Church pulpit in New York on the first Sunday after the United States entered the First World War and announced his opposition to that conflict. In the famous book, *Road to War,* Walter Millis precedes his first chapter with a quotation from that sermon. Dr. Holmes is still minister of Community Church, is chairman of the executive committee of the American Civil Liberties Union and is editor of the weekly magazine, *Unity.*

WALTER MARSHALL HORTON

is Fairchild professor of theology in Oberlin College. He is the author of many books in this field, among them *Theism and the Modern Mood, The Psychological Approach to Theology, Contemporary English Theology, God, Contemporary Continental Theology,* and *Can Christianity Save Civilization?* He attended the world conferences of the churches which were held at Oxford and Madras.

HAROLD E. FEY

is field editor of The Christian Century. He spent several months early this year in Japan, China and India. He was formerly a professor in Union Theological Seminary, Manila, P. I., and is a member of the American council of the Institute of Pacific Relations.

RANDOLPH CRUMP MILLER

is the Episcopal chaplain assigned to the University of California at Berkeley and a professor of philosophy in the Episcopal Divinity School in that place.

Coming

The next article in the series on "If America Enters the War, What Will I Do?" appears next week. Its author is Reinhold Niebuhr, whose new book, *Christianity and Power Politics,* is now being widely discussed.

The CHRISTIAN CENTURY

December 11, 1940

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Dec. 8-12. Annual Meeting Home Missions Council, Atlantic City.
Dec. 8-12. Annual Meeting Council of Women for Home Missions, Atlantic City.
Dec. 10-13. Biennial Meeting Federal Council of Churches, Atlantic City.
Dec. 12-14. Methodist Youth Program Commission, Nashville, Tenn.
Dec. 15. Chicago Sunday Evening Club; Charles R. Brown, speaker.
Dec. 15. Charles Street Forum, Boston; Kirsopp Lake, speaker.
Dec. 15. Ford Hall Forum, Boston; Vincent Sheean, speaker.
Dec. 17-19. International Council Conference on the United Advance in Christian Education, Pittsburgh, Pa.
Dec. 19. Annual Meeting California Council of Churches, Los Angeles.
Dec. 22. Ford Hall Forum, Boston; Jay Allen, speaker.
Dec. 22. Charles Street Forum, Boston; Michael J. Ahern, speaker.
Dec. 27-30. Fourth National Youth Anti-War Congress, Madison, Wis.
Dec. 29. Charles Street Forum, Boston; Russell Henry Stafford, speaker.
Dec. 29. Ford Hall Forum, Boston; Genevieve Tabouis, speaker.
Jan. 5. Charles Street Forum, Boston; John Haynes Holmes, speaker.
Jan. 5. Ford Hall Forum, Boston; John Erskine, speaker.
Jan. 5-12. National Christian Mission, Syracuse, N. Y.
Jan. 5-12. Universal Week of Prayer.
Jan. 12. Charles Street Forum, Boston; William Pickens, speaker.
Jan. 12. Ford Hall Forum, Boston; Will Durant, speaker.
Jan. 12-19. National Christian Mission, Philadelphia.
Jan. 19. Ford Hall Forum, Boston; Harry F. Ward, speaker.
Jan. 19-26. National Christian Mission, Louisville, Ky.
Jan. 20-22. Women's Missionary Assembly, Jacksonville, Fla.
Jan. 20-22. Women's Missionary Assembly, Daytona Beach and Deland, Fla.
Jan. 25. Child Labor Day.
Jan. 25-29. Women's Missionary Assembly, Orlando, Fla.
Jan. 26. Ford Hall Forum, Boston; Herbert Agar, speaker.
Jan. 26-28. Women's Missionary Assembly, Winter Park, Fla.
Jan. 26-Feb. 2. National Christian Mission, Pittsburgh, Pa.
Jan. 29-31. Women's Missionary Assembly, Palm Beach, Fla.
Feb. 1-5. Women's Missionary Assembly, Miami, Fla.
Feb. 2. Ford Hall Forum, Boston; Norman Angell, speaker.
Feb. 2-4. Women's Missionary Assembly, Ft. Lauderdale, Fla.
Feb. 2-9. National Christian Mission, Washington, D. C.
Feb. 3-28. School for Missionaries, Oregon State College, Corvallis.
Feb. 5. National Social Hygiene Day.
Feb. 5-7. Women's Missionary Assembly, Ft. Myers, Fla.
Feb. 8, 9. Interdenominational Council on Men's Work, Chicago.
Feb. 8-11. Women's Missionary Assembly, Lakeland, Fla.
Feb. 8-11. Women's Missionary Assembly, Winter Haven, Fla.
Feb. 9. Ford Hall Forum, Boston; Joshua Loth Liebman, speaker.
Feb. 9. Second Congregational Church Forum, Waterbury, Conn.; David Seabury, speaker.
Feb. 9-16. National Christian Mission, Cleveland, O.
Feb. 10-15. International Council of Religious Education, Chicago.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

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EDITORIAL

THE SUGGESTION of a two-day Christmas truce was so briefly made, by a laborite member of Parliament, and so curtly negatived by Prime Minister Churchill that there was scarcely enough to it to furnish material for a newspaper story. One will recall, of course, the so-called Truce of God, that practice which was urged by the church and widely approved by secular powers in the twelfth and thirteenth centuries. It began by prohibiting attack on church property and members of the clergy, then on pilgrims, merchants, women and livestock; developed into a ban on violence from Saturday noon to Monday morning; and later grew into a series of closed seasons during so many sacred seasons and saints' days that not more than a hundred days in the year were left for fighting. But all this applied only to private wars, the local brawls among the small fry of the feudal aristocracy. The threatened penalty of excommunication was seldom applied; but since the sovereign powers objected to private wars at any time, they favored these limitations upon them and finally their complete prohibition. So the peace of the state took the place of the Truce of God. All this had nothing to do with what we call war. Kings and their armies could fight when and as they pleased. The truce to private wars merely established their exclusive right to do so. Still, a truce is a truce, and the idea had merit. Perhaps Mr. Churchill was right, as a matter of tactics. Perhaps modern war requires continuous operation, like a blast furnace. And perhaps it cannot afford to recognize the existence of Christmas for fear of a loss of fighting morale.

No Christmas Truce

How Serious Is the British Plight?

SURELY every reader must have noticed the striking change which has recently come over British statements regarding the war. Whereas a few weeks ago the keynote was optimism, today almost every dispatch from the British Isles is pitched on a note of apprehension. Beginning with Lord Lothian's statement regarding Britain's financial difficulties, Englishmen now seem to be doing everything possible to paint their country's prospects in dark colors. Newspaper correspondents upbraid the censors for having kept the full extent of losses from bombing raids from the American public, and the censor obligingly relents (somewhat). It is suddenly revealed that shipping losses are outstripping replacements, and a member of the cabinet even admits in Parliament that German planes have seriously cut down on the output of British factories. As a result, Americans are beginning to ask how serious the plight of Britain actually is. The answer seems to be that it is serious enough, but by no means so serious as such a succession of alarming reports would indicate. As a matter of fact, the British position is much more hopeful today than it was three months ago. The Italian fiasco has already led to a commercial understanding between Franco and Britain and may develop into a major disaster inside the Axis. A total collapse in Italy is no longer beyond the range of possibility; if that should occur it would immediately put a totally different face on the war. The reasons why Britons should want Americans to think that they are in desperate need of more help just now can be surmised. And the grim nature of the British situation should not be discounted. Nevertheless, the war is going better for Britain today than at any time since it started.

Mexico Has a Peaceful Inauguration

WITHOUT the firing of a shot, Manuel Avila Camacho was inaugurated president of Mexico on Sunday, December 1. This is a considerable improvement over the record of 400 violent deaths in connection with the election. It had been threatened that the partisans of Almazan, who still claims that he was elected, would back his claim by force and arms. Almazan's decision to call off the counter-revolution was motivated, at least in part, by his discovery that the support of his cause from Washington was not what he had thought it would be. His conservative attitude on the expropriation of oil properties had won the favor of some important American financial interests, while the Cardenas policy, of which Camacho was supposed to be the residuary

legatee, still excited enough opposition to move our navy department to reject bids for Mexican oil and award contracts at a higher figure to Standard for American oil. But if that was interpreted as a sign that the Roosevelt administration would favor Almazan as against Camacho, the prediction flew wide of the mark. The appointment of Mr. Wallace, vice-president elect, as a special ambassador to convey the President's sentiments of distinguished consideration to Camacho at his inauguration made the situation clear. Oil or no oil, American foreign policy includes no plan to canvass the vote in a Mexican election and award the presidential prize to a candidate, however agreeable and promising, who, on the face of the returns, received less than ten per cent of the popular vote. Mr. Wallace suffered some verbal and a few substantial insults from members of the disgruntled Mexican minority—neither more nor worse than Mr. Willkie suffered from the hoodlum element of the American majority—but his welcome was, in general, enthusiastic. Mexico's acclaim of Wallace was less an index of the personal popularity of either his chief or himself, or of Mexican affection for norteamericanos, than a hearty approval of our keeping hands off and not only accepting the result of their election but doing it with an unusually emphatic gesture. What this means is that no counter-revolution in Mexico can count on support from us. Meanwhile, Camacho appears to be moving gently toward the right and there are rumors of a split between him and Cardenas. Perhaps he will himself furnish all the counter-revolution the situation warrants—that is, a continuation of the basic revolutionary policies but with more consideration for civil and religious rights.

Wanted—An Inclusive Terminology

ALTHOUGH the extreme catholic wing of the Protestant Episcopal Church held back from, if they did not oppose, the affiliation of their communion with the Federal Council of Churches, they are taking the recent decision to adhere in a spirit that is really exemplary. The *Living Church,* their able journalistic interpreter, urges Episcopalians to put wholeheartedness and good faith into their cooperation. It then offers its own explanation as to the meaning of Episcopal affiliation. To non-Episcopalians it says: "Accept our action as evidence of the sincere desire of the Episcopal Church to man its sector in the united Christian front against the materialism and irreligion that are so prevalent in the American scene today. Do not regard this action as a triumph of the Protestant-minded over the catholic-minded within our own communion, but rather as a mutual broadening of horizons whereby we Episcopalians have come to feel that we can take a more active part in practical cooperation with our neighboring fellow Christians without in any way sacrificing our claim to be primarily a member of the catholic family of churches and only secondarily a member of the fellowship of Protestant communions." The Christian attitude could not be better expressed. The *Living Church* should recognize, however, that there is also a growing understanding and acceptance of the principle of catholicity in the churches with which they are now affiliated. (See the article by Walter M. Horton in this issue.) Among them the same questions are raised about the adequacy of the name Protestant which many Episcopalians raise, but the name is retained for the same reason they retain it. There is as yet no term more satisfactory. A better terminology must be found to characterize the whole group of churches in the cooperative movement, now that the Episcopal Church is a partner in it. "Pan-Protestant" makes Episcopalians squirm, as it does others who are not Episcopalians. "Non-Roman" was the best term the Oxford Conference could find, but it was confessed to be unsatisfactory. "Evangelical," the designation which prevails in Roman Catholic countries, has in American usage connotations which do not appeal to all as being ecumenical. Both the Federal Council and the Episcopal Church might profitably explore the field for an adequate and irenic substitute.

Hollywood Still Thinks Drunkenness Funny

THE OTHER NIGHT we went to see a movie that was supposed to be funny. Comedy is a precious boon these days. But the humor in this film became more and more labored, and finally bogged down entirely. So what happened? So the communist intruder in the multimillionnaire's apartment and the comedy maid went out to the kitchen and proceeded to get thoroughly tight, an expedient which was supposed to set the audience off into gales of laughter. It didn't. There was some laughter, but not very much. If this had been the first time we had run into this sort of thing we would probably have taken no notice of it. But it wasn't. On the contrary, so far as our somewhat limited acquaintance with recent Hollywood comedy goes, this device of relying on a drinking bout to furnish a film's humorous "sock" seems to have become almost standard. It may have started with Garbo's intoxication in "Ninotchka." Ever since then the movies have seemed to believe that the sight of film players, particularly women, befuddled with liquor is irresistibly funny. As a result, comedy films these days swarm with women sprawled about in various states of maudlin imbecility. Isn't it about time that Hollywood was waking up to the fact that a large part of the decent American public doesn't see anything especially funny in intoxication? And that Americans of this sort do not intend to continue to expose themselves or their children to this kind of thing? Of course, Hollywood's readiness to resort to drunkenness for humor is simply one more evidence of professional incompetence in the movie studios. A continuation of this particular sort of incompetence, we believe, will soon begin to register in a further drop of receipts at the box office.

President Warns the Dies Committee

TELEGRAMS exchanged by the President and Mr. Dies reveal the lack of that "closest harmony," for which both express a desire, between legislative and executive agencies working for the control of fifth column activities. The President warned the chairman of the congressional committee on subversive activities that there was grave danger that the committee's procedure and the

premature publication of its findings might frustrate the efforts of the department of justice which have the same objective, namely, to catch and curb enemies within the country. It is quite all right, says the President, for a committee of Congress to investigate, report and make recommendations to Congress, but "continuing administrative duties in relation to illegal activities lie in the executive branch of the government and not in the legislative branch." Mr. Roosevelt has not always shown such a clear conception of the constitutional allocation of functions to the three grand divisions of our government, but there can be no doubt as to the correctness of his statement on this point. Mr. Dies, with admirable zeal but not always with commensurate discretion, has virtually turned his committee room into a kangaroo court for the trial of alleged fifth columnists. The 500-page report recently issued furnished occasion for the President's criticism upon the committee's procedure, its seizure of evidence by processes which render it inadmissible in court, and its premature publicity which tends to defeat the ends of justice. These are, as a matter of principle, sound criticisms. The material in this particular report, however, so far as we have examined it, appears belated rather than premature. A good deal of it is ten years old. Of the more recent items, the substantial part had already been published in magazines and in the press. See, for example, the articles in *Fortune* for October and November on nazi and fascist agents in the United States. Mr. Dies' report is open to the suspicion of being aimed only partly to meet the national emergency and partly to meet the emergency of the Dies committee, which is asking Congress for a million dollars more to finance its continued activity. To get this tidy sum, it must dramatize itself as the palladium of our liberties.

Exemption Not Mandatory, But a Privilege

AN ADMINISTRATIVE interpretation of the draft law has been issued by the Illinois headquarters granting to a clergyman or theological student exempted from conscription the right to waive exemption and either accept service (immediate or deferred) along with other citizens, or ask for classification as a conscientious objector. This ruling has been handed down in connection with the case of Rev. Howard Schomer, assistant to the dean (Dr. Charles W. Gilkey) of the University of Chicago chapel and a student in Chicago Theological Seminary. Mr. Schomer, who had refused to register and was under arrest, revised his decision and conformed to the law last week by registering. (See his letter on page 1556.) What effect a similar ruling in other states would have had upon the course of other c.o.'s who refused to register is not known, nor whether the Illinois ruling will be invoked in other states. We are not informed whether this solution was proposed and rejected in the case of the eight Union Seminary students in New York who are now serving sentences for their refusal, or in other cases in other states. It would seem that the twelve Union students who withdrew from the seminary before registering, to avoid being classified as divinity students and thus automatically exempted, would have found relief had this ruling been available in their state. The principle upon which the new interpretation rests is that ministerial exemption is not mandatory, but a privilege granted to the clergy as a class; as such it may be waived by the individual registrant. This may solve the problem for the conscientious objector who is thus in a position to declare his Christian objection to war instead of being automatically exempted because he is a minister. But it only makes the question more acute for those ministers who do not share his objection. Take it either way, the minister is placed in a false position. For the law to deny him the *right* to serve under the universal draft is an affront to his citizenship. But for the law to assume that he desires exemption as a *special privilege* is an insult to his patriotism.

Thailand Invades French Territory

DISTANCE and censorship combine to obscure what is happening along the border which separates Thailand —Siam, if you are looking in the atlas—from French Indo-China. Such reports as are reaching the outside world, most of them by way of Tokyo or Vichy, are almost completely unreliable. It seems certain, however, that fighting has actually begun. French planes are reported from Bangkok to have been shot down over Siamese territory, and the multiplication of reports from many quarters indicates that Siamese troops have crossed the French frontier. As to the bombing of towns under the French flag by Siamese planes, judgment may be reserved. Yet it may well have happened; the Siamese are very proud of their modern air force and itching to use it. Much more significance attaches to this new undeclared war than appears on the surface. It shows to the world a "weak" Oriental nation, after decades of being kicked around at the whim of white imperialism, suddenly challenging the whole imperialist system by invading territory belonging to what has hitherto been the second largest white empire. Some correspondents speak of Thailand as an accomplice of Japan, making this attack because Japan has egged her on. Certainly she has been deeply impressed by the rise of Japan to a place among the great powers, and Japanese intrigue may have a good deal to do with her determination to strike now to recover territory wrenched from her at the cannon's mouth. But it has taken more than Japanese urging to start Siam on this invasion. It has taken the spread of a general conviction throughout the Orient that the days of white imperialism are numbered. The white man who has eyes to see will know that the fighting on the Indo-Chinese border is only a foretaste of worse things to come.

The Problem of Credit For Britain

LORD LOTHIAN'S announcement that British financial resources in the United States are running low raises another major issue for this country. Shall the cash-and-carry principle be abandoned so that Britain's war effort can be financed by American credits? The first question that most Americans will ask, in the light of Lord Lothian's statement, concerns the reality of the

British stringency. Exactly how low are British funds? Many estimates have appeared in the press, no two of them in agreement. In general it seems likely that the resources of the United Kingdom, Canada and other British countries which stood at about seven billions at the close of 1939 have been depleted by a possible billion with another three billion already earmarked for future deliveries. But this is just a guess. It is reassuring to be told that the Senate finance committee is to make an investigation; it should be thorough and reach a conclusion which all parties will accept as authoritative. More important than any question of balance sheets, however, is the underlying issue of national policy. Undoubtedly the first attack of those who would do away with the cash-and-carry principle will be aimed at the Johnson law. This law forbids American citizens from making loans to governments which are in default on their debts to the United States. It operates to make impossible any such situation as arose in 1916 when, after French and British loans had been floated by banks in this country, a powerful investors' interest was created to see that the bond-issuing countries were given sufficient support to win the war. Added to this interest on the part of individual investors, which would be created by repeal of the Johnson law, abandonment of cash-and-carry would further expand American industry's armament boom and make this false prosperity more dependent than ever on seeing that Britain fights to a knockout victory. It is the fashion among interventionists these days to pooh-pooh the idea that such economic factors took the United States into the First World War. To be sure, they were not the only factors. But it is as foolish to ignore the powerful influence they exerted as to exaggerate it.

Women in the Church

ALWAYS a telling argument for the extension of Christianity in mission lands is the claim that wherever this faith goes, its view of the sacredness of personality raises the status of womanhood. This has been said so often and with such supporting evidence that the church has come to consider itself a pace-setter among the forces extending the rights of women in America. From facts that are now available, however, it is clear that if the church has much influence on the rate of progress in this field it is as a drag on the procession rather than as leader of the host. When the forces making for this particular kind of social advancement pass in review, the churches are discovered buried in the rear rank.

All of this is simply another way of saying that the American church is still one of the most backward of all institutions in the place it accords to women and the attitude which it exhibits toward them. The equality of women is recognized in theory in most of the secular relationships of American life. Twenty years ago women won the franchise. A woman is now a member of the President's cabinet. Two women have represented this country as ministers to foreign governments. Others sit as members of the learned judiciary on the federal and state bench. More than twenty are members of Congress. A large share of the million teachers of the nation's schools are women. Women manage great department stores, large holdings of land, important settlement houses. They edit influential newspapers and magazines. They are admitted to the professions of medicine and the law. Legally they are almost entirely emancipated in this country from the traditions and laws which once deprived them of control of their own property and finance.

But in the churches what slight advance has been made toward affording women their fair share of administrative responsibility has been painfully slow and fought at every step. A study of "Women's Status in Protestant Churches" which has just been released by the department of research and education of the Federal Council of Churches says that "there are probably more restrictions—legal or traditional—attaching to women in the Christian church than in any other field in this country. And this in spite of the fact that Christianity has been influential in raising the status of women in many backward countries!" The findings of this Federal Council inquiry raise the question as to whether the church does not have reason to apply to its own relationships at home some of the same preachments which it has proclaimed abroad.

"Both tradition and law," says the report, "operate to keep women from the places of most influence both in the local churches and in the national organization of most of the leading denominations." And the women do not like it. In the ten denominations where studies were made, seven out of ten women felt that women should be given a larger scope for their influence in the church. Among the Society of Friends, the traditional equalitarianism of the Quakers shows itself in a forthright unanimity of belief on the part of the women questioned that women should be accorded an equal place with men. Nine out of ten Methodist Episcopal women believed that at least a minority of members on local and national church boards should be women. Three out of four of the Disciples, Northern Baptists and Congregational-Christian women who were questioned believed that all boards should be opened to women. Even among the Lutherans and Episcopalians, two churches in which women do not appear in the authoritative bodies, the inquiry showed that half the women felt that there should be a decided liberalization of policy.

Discrimination against women begins with the boards of the local church. The study revealed that the number of women on such boards ranges from none to less than half, the highest number being found on church boards in the western states. While a number of churches have women serving as deaconesses, only 6.6 per cent allow women to function as elders. Men almost universally rule the boards of trustees which control local church property, often without having to consult even a minority of women. While women usually have representation in the regional assemblies of the church, this is a minority representation which rapidly approaches the vanishing point if the assembly has actual authority. In the national assemblies, the Disciples permit all—men and women—who attend their mass convention to vote and the Congregational-Christian Churches specify that half their delegates shall be women. In the first General Conference of the Methodist Church, meeting in 1940, 22 per cent of the

lay delegates were women. On the national boards which administer the missionary and educational concerns of the churches, the Disciples lead, with about one-half their members women. The Congregational-Christians and the Presbyterians have one-third, and from that the proportion grows smaller until it disappears altogether. Yet women raise a considerable share of the money which these boards spend. Among interchurch boards, the situation is worse than it is in the separate denominational bodies.

The condition which this inquiry opens up is regrettable. It shows that the church has not lived up to its own standards and has therefore handicapped its work. There is a deep need for joint planning of church life so that both men and women may understand the needs of the church as a whole. There is also a need that men and women think through together this matter of equality of the sexes. What does the Christian principle of reverence for personality require? Does it not imply a complementary division of function compatible with biological differences which insures that without competition or invidious distinctions men and women cooperate in the church to build the Kingdom of God? Such an approach, we are convinced, is already being made in many churches. It should be widely extended. No tradition or prejudice that prevents any major section of the community from making to the Kingdom of God the maximum contribution of which it is capable should be tolerated in the Christian church.

The Incomparable Atrocity

THE starvation of 18,000,000 non-belligerent men, women and children in Europe, innocent victims of a war in which they are not involved, is an incomparable atrocity. Beside it all other atrocities of the war fade into relative unimportance. It is not always easy to distinguish atrocities from warfare, and it is arguable that the human suffering of these victims is only a part, a necessary part, of the present military conflict, inasmuch as they had the tragic misfortune to live in the path of the invading and defending armies. But this interpretation of their plight ceases to have cogency as a military necessity and their plight becomes a monstrous atrocity the moment a plan for providing them with food without weakening the military strength or strategy of either belligerent is put forward.

Since last summer the American people have had before them a plan by which civilians in occupied territory in Europe might be saved from starvation, disease and plague resulting from serious malnutrition during the present winter. That plan has now been before the governments of the belligerent nations, before the churches and philanthropic organizations, before the public in neutral nations, for four months. But nothing has been done. Meanwhile a serious typhus epidemic has already broken out in Poland and the most recent reports on the food situation indicate that even more people are threatened with starvation than was estimated by Mr. Hoover and others in August. Nevertheless, public discussion of this proposal indicates that there are still multitudes, both in this country and in Great Britain, who do not understand what is proposed and are consenting to the death or permanent injury of innocent people because they do not see that this can be prevented without aiding a Hitler victory. To clear up confusion and to make the facts in the case easily available, we present herewith a series of questions most often asked concerning this feeding proposal, together with their answers.

1. Is famine impending in the occupied portions of Europe?

Relief organizations and competent journalistic observers agree that it is for at least 18,000,000 persons, of whom a majority are women and children living in the cities of the occupied countries. For a full-length discussion of the reality of the threat of famine read the article, "Will Europe Hunger This Winter?" by Peter F. Drucker in the *Saturday Evening Post* for November 30, or the article, "Feed Hungry Europe," by Herbert Hoover in *Collier's* for November 23. Or send for facts and figures on the current situation to the American Friends Service Committee, 20 South 12th Street, Philadelphia, Pa.

2. Is America asked to feed these starvation-threatened millions?

No. All that America is asked to do is to take steps by which they may be given a chance to feed themselves by buying food with their own money and transporting this food through the blockade in their own ships. America is asked to create public opinion sufficient to obtain for the feeding plan a careful and impartial consideration by Great Britain and Germany.

3. Is this plan German-inspired?

No. On the contrary, as Mr. Drucker makes clear, most nazi party politicians oppose it. "Göring, Göbbels and Himmler," says Mr. Drucker, "seem to think that hunger will mobilize public sentiment in the defeated countries against the British blockade, so that the French, Norwegian, Belgian, Dutch and Danish people will come to regard Germany's fight against Britain as their own fight against the threat of hunger and starvation. . . . They also believe that German morale requires that the defeated countries go hungry while Germany has enough to eat." Because of this opposition by nazi party leaders it is feared that there will be quite as much difficulty in persuading the German government to allow the Hoover plan to go into operation as there has proved to be in persuading the British government. But it is useless to seek the approval of the German government until that of the British government, which imposes the naval blockade of the Continent, has been secured.

4. Can Hitler be trusted?

Nobody knows. So far, in matters relating to relief, his record as attested by the Quakers and the Commission for Polish Relief, Inc., has been good. The record of the Germans in dealing with the Relief Commission in Belgium and northern France during the First World War was very good. But the present plan is so safeguarded that in case Hitler breaks his word imports of foods will be stopped instantly.

5. Will the food go to the German army or to Germany?

This is a variation of the previous question. Again,

nobody can be sure that German pledges will be kept. But if they are broken, at the very most there will never be on hand in the relief operations in the occupied countries more than three days' food supply for Germany. Any seizure that brought relief operations to an end, thus putting the responsibility for starvation squarely on the Germans, for the sake of a mere three-day food supply would be an act of such folly as to appear extremely improbable. It would be more likely to produce uprisings on the part of the civilian populations of the occupied countries than any other act the German government could conceive.

6. Will this plan help Germany to win the war?

Only to the extent to which it protects all Europe, and thus the German army, against epidemics of influenza, typhus, typhoid, smallpox and other diseases bred by starvation and malnutrition. Should such epidemics get started this winter they will surely spread to the German forces; it is knowledge of this threat which inspires the hope that the German government can be induced to permit operation of the feeding plan. But such epidemics cannot be confined to the Continent. As 1918 proved, they will leap the channel; they will leap the ocean.

7. Will this plan hinder Great Britain from winning the war?

No. To win this war Britain must defeat Germany. All testimony agrees that the German army and the German people are in no danger of short rations this winter. Mr. Drucker declares that rations in Germany will be better this winter than last. What happens to the food supply of the occupied countries will therefore have little or no effect on Britain's military problem, namely, the defeat of the Germans.

8. Should a further investigation be made, either of the situation in Europe or of the practicability of the Hoover plan?

Time is of the essence. Mr. Drucker quotes Dr. Stokes, pediatrician on the faculty of the University of Pennsylvania, who returned in September from an investigation in France, as predicting: "Failure of France to obtain vitamins *before Christmas* would mean the death of more boys and girls than the 1,357,000 men France lost in the World War." With the Quakers, with Mr. Hoover, with the Belgian, Norwegian, Dutch and Polish relief organizations all certifying to the practicability of this plan, surely the wise and humanitarian thing to do is to try it in practice before starvation and sickness get such a start that neither this nor any other plan can control them.

9. It is said that there is food enough in Europe if the Germans would only distribute it. Is this true?

Theoretically, yes. There is a food shortage of approximately 30 per cent in Europe, outside Russia, this winter. (The food shortage in Russia is chronic, its present extent unknown.) Theoretically, by an equal distribution of the 70 per cent of normal food supplies available, everyone could be kept from starvation. But actually, no such distribution can be made. For one reason, problems of distribution make it impossible. For another, neither the Germans nor any of the other nations which have more than the average 70 per cent but less than a surplus will give up food which they now have in order to reduce themselves to a bare subsistence diet. For another, farmers and food producers in all these countries will look after their own needs first. It is the town and city dwellers who will starve. Again we quote Mr. Drucker: "The conclusion that there is enough food for everyone in Europe rests on a purely statistical basis. It is arrived at by dividing the entire food supply of the European continent outside of Russia by the total number of inhabitants. On such a basis there would hardly ever have been a famine in the world's history. . . . While there is, theoretically, enough food in Europe, a famine could only be prevented if the food were distributed evenly—which seems a political improbability and a physical impossibility."

10. What, in brief outline, is this feeding plan?

It calls for the formation of a neutral non-governmental organization, precisely like the Commission for Relief in Belgium which functioned so magnificently in the First World War. This body would obtain permission from the British government to send one food ship at a time through the blockade so long as the Germans scrupulously observed their share of the bargain. What would that share be? This neutral body would obtain from the German government a pledge (a) to take none of the imported food and none of the domestic produce in the occupied countries; (b) to return an equivalent for such food as has already been taken; (c) to permit imports of food, when available, through its land blockades from Russia and the Balkans; (d) to refrain from attacking food ships; (e) to give this neutral organization control of food distribution so that it can be sure all guarantees are carried out. All food would be bought by the funds of the de facto or fugitive governments of Holland, Belgium, Norway, Poland and France, and would be transported in ships under those flags. It is possible that provision (b) above may, in the course of negotiations, be eliminated as impracticable. If so, the plan will continue to be one by which the de facto or fugitive governments can feed their people in occupied territories and in unoccupied France with guarantees against any of the food being used to feed the German army or the German people.

11. Why *this* plan?

Briefly, because there is no other now proposed and because the Quakers, who have had more experience with this sort of Christian service than any other Christian body in the world, recommend it. Lacking an alternative and in the light of the Quaker endorsement, we believe this plan deserves a trial. If the people of America once understand what this plan actually proposes—if they can see it as it is and not as it has been caricatured—we believe that they will overwhelmingly petition the British and German governments to allow it to be tried.

12. Whose will be the guilty responsibility for starving these non-belligerent millions in Europe?

At present, the guilt for this monstrous atrocity—an atrocity which has no parallel in either this war or the First World War—rests obviously upon the two belligerents. But if American compassion surges up with the demand that these people be allowed to feed themselves and one of the belligerents refuses, upon that belligerent, whether it be Britain or Germany, the guilt will be fixed in history. However, if the humanitarian call for trial of this feeding plan is drowned out by the voices of Americans primarily concerned to support the present policies of the British war office and to protect the British govern-

ment against confrontation with the issue, then the guilt for this crime against humanity will rest upon the American people. History will record the fact that the American people were offered a chance to set in motion a plan by which millions of European men, women and children would be saved from starvation and plague—and that they refused to do it.

The Return of the Fool

EDITOR THE CHRISTIAN CENTURY:

SIR: It is not for the return of the fool I am wishing—that is unnecessary—but for the Fool, for that madcap, privileged, witty, half-cynical being who lived in other days in kings' palaces. At least you will agree that the Fool played a salutary part when he pricked the bubbles of pomposity and made the exalted know that they belonged to the common earth. The thing anyhow still needs to be done; and if it is not practical to install a Fool in motley with cap and bells, at least we may demand that the part which he played shall not be wanting.

You remember how Jacques met a Fool in the forest, a motley fool, a noble Fool; and how that set him wishing that he were a Fool himself:

> I must have liberty
> Withal, as large a charter as the wind,
> To blow on whom I please; for so fools have;
> And they that are most galled with my folly,
> They most must laugh.

Thereby Jacques the moralist would hope to work changes. If only he had leave to speak his mind, he would through and through "cleanse the foul body of the infected world." O that he were a Fool!

You will agree that those who are exalted are in danger from a lack of candid critics. A critic must speak from the same level; but the exalted may have none on the same level, and so when he makes a fool of himself, he alone may not know it. A prince may be the laughingstock of Europe, as Pascal once said, and he alone does not know it. That is where the function of the Fool is still needed. He is allowed to say what he chooses, since it is the convention that he is, as we say, "not all there." It is in order to laugh at him even when he ridicules his lord and master. The more his railing goes home the more the exalted must pretend to be "senseless of the bob," to quote Shakespeare once more.

There is something in exaltation that leads to pomposity, which is of course only a parody of dignity. What can save an Ecclesiastical Personage from giving himself airs? He can surround himself with reverential attendants; he can shun the friends of his youth who might prick the bubble if they had the chance. What he really needs is a Fool who will say merrily and freely what others are saying. Yes; the cap and bells in the courts of the princes of the church!

No man should be allowed to give himself airs without being told about it. When a man becomes a Great Poet, there should be near to him at times someone who can persuade him that he is still an ordinary mortal, who eats and drinks and puts on clothes like other men, and can be, like them, a very foolish creature. The great statesmen of the church need to be reminded, as the Scottish minister once put it, that they are "just hell-deserving sinners like the rest of us."

It is a terribly dangerous thing to be set in high places. The Fool might supply at least a hope that the mighty may be saved from being the pompous and the oracular.

There is no escape but one from this danger, but the Fool may help in the judgment. He can at least let the man of lofty words know the truth which Carlyle put into these words: "It is a sad but sure truth that every time you speak of a fine purpose, especially if with eloquence and to the admiration of bystanders, there is the less chance of your ever making a fact of it in your own poor life."

Would it not be a valuable thing if the Exalted Preacher after his very exalted utterance should have the Fool near by to say: "Wonderful! How you enjoyed it! Now what are you going to do about it?"

Ever yours,

QUINTUS QUIZ.

VERSE

Christmas Prayer

O CHRIST, bring Christmas to our hearts today
Although a warring world may mock and sneer.
Help us above the roaring guns to hear
Those angel whispers of the soul that say,
"Peace and good will." Give us the faith to pray
For strength to keep that utterance sincere.
Make meaning of Thine incarnation clear
That we may know God walks our saddened way.
In some old carol ringing through the night
Teach us the deeper faith of long ago,
Transcending creeds. Give us that inner sight
To see Thee best through tears of human woe.
Speak to our spirits still in haloed light
That frames our Christmas tree against the snow.

EDWARD L. CHRISTIE.

Air Raid

I WATCHED the bombs drop over London town
In the black evening and the blood-ribbed dawn.
And while huge docks and towers rumbled down,
It seemed a curtain suddenly was withdrawn.
It seemed that where the fliers leapt and swooped,
A figure, mountain-tall, with furrowed brow
And patriarch eyes, murmured with lips that drooped:
"And are the fruits of ages forfeit now?"

Then what I saw was not a city charred
And nameless victims, line on sheeted line,
But Shakespeare, his grave features powder-scarred,
And Newton crushed beneath a fallen shrine;
Hume a burnt airman; Reynolds, Dickens, Keats
Targets bomb-harried by the death-bound fleets!

STANTON A. COBLENTZ.

If America is drawn into the war, can you, as a Christian, participate in it or support it?

By John Haynes Holmes

Second in a Series of Ten Answers

IT IS RECORDED of the First World War that on a certain day Lytton Strachey, the famous English essayist and biographer, was summoned before a draft board to give account of his conscientious objections to war. Mr. Strachey was a long, lean man, with legs that stretched out, like Abraham Lincoln's, to all corners of the room. He had owlish eyes peering through prodigious spectacles, a scraggly beard, a high, squeaky voice, and an utterly imperturbable mien. After Mr. Strachey had seated himself in the witness chair, the following colloquy took place:

Chairman: We understand, Mr. Strachey, that you are a conscientious objector to war.

Strachey: O, no! O, no! I'm not a conscientious objector to war.

Chairman: You're not! Then why in heaven's name are you refusing to fight?

Strachey: Well, you see, I'm a conscientious objector to *this* war!

This episode is amusing and important as pointing to a distinction between war in general and war in the particular instance which plays a large part in the history of pacifism. Only it puts this distinction in an extraordinary "reverse"! Mr. Strachey was not opposed to war on any basis of moral principle or Christian idealism. There might be some good wars that were worthy the support of gentlemen and scholars. He was not convinced, however, that the First World War was one of them. So he objected to *"this* war," and refused to have part in it. But the average pacifist who makes distinction puts it the other way around. This pacifist is strenuously opposed to war in general; but whenever any particular war comes along, especially one in which his own country is involved, he finds this war for some reason entitled to his support. War is still evil. But *"this* war" is good—or at least not so much an evil as no war at all in the concrete circumstance.

Just how an evil thing can be good, or something less than bad, I have never been able to make out. We do not outlaw slavery in general, and then say that there are times, especially this present time, when slavery may rightly be acclaimed and practiced. We do not denounce adultery, and then argue that with *this* woman, in *this* place, and at *this* time, it is right for a husband to break his marriage vows. But we agree to condemn war as a principle of action or a program of statesmanship, and then find reason to approve each and every especial war that comes along. It is as though, like John Milton's Satan, we cried, "Evil, be thou my good." And the irony of it is that it is only the war that now is, this current war, which ever challenges us to action, and thus tests our faith by our works to see whether it be dead. The last war, which no longer concerns us, was of course bad—no doubt about that. The next war, which does not yet concern us, will equally be bad—no doubt about that. But *this* war, which very terribly concerns us now as a veritable trial by fire, *this* war, like an Ed Wynn joke, is "different,"* and therefore not bad at all. Which means that pacifism is a program for periods between wars, but never for the present crisis! Like Christianity, with which it is supposed to have some connection, pacifism is a gospel effective only at the time when it is not needed.

This distinction between war and *"this* war" is abominable—the bankruptcy of morals and the betrayal of religion. But as the pattern of so much of our thinking these days, I use it as the framework of my reply to the editor's question.

I

First, then, as regards this present war. If America goes in will I support my country? No!—because, like Lytton Strachey in the last war, I don't believe in this war, which is only the latest of a long series of European conflicts rooted in the age-old struggle for military predominance and imperialistic rule. It was begun, years ago, in a rivalry between the old British empire and the new German reich which threatened for a time to resolve itself into an armed alliance between London and Berlin for the division of the world instead of into the present conflict for its universal mastery. It will end either in an improbable early peace, in which Britain and Germany will share the globe between them and perhaps make war on Russia, or in a remote collapse dictated by mutual exhaustion, in which, as in the case of the Peloponnesian War between Athens, the great sea-power of its day, and Sparta, the great land-power, the light of civilization will be extinguished.

If America goes into the war, it will be not for idealistic reasons but to serve her own imperialistic interests so closely identified with those of Britain, and to no result other than that of prolonging the duration and extending the range of a struggle in which her ruin will be added to the sum total of the ruin of mankind. There are elements of better and worse in this war as in all human affairs. I prefer Churchill to Hitler, to put it mildly, just as in the Peloponnesian War I trust I would have preferred Pericles to Archidamus. But no one of these moral elements today in Europe, any more than in Greece yesterday, alters the nature of the event, which is the fundamentally immoral clash of competing imperialisms. In such an event, as Muriel Lester has reminded us, "it is not worse to covet empire than to cleave to empire."

I made up my mind about these wars of our time as long ago as 1914-15, when I stated that the war against the Kaiser had "grown from the dragons' teeth of secret diplomacy, imperialistic ambition, dynastic pride, greedy

*The joke, when told, always proves to be the same old joke. —J. H. H.

commercialism, economic exploitation at home and abroad." Again, in April 1917, just on the eve of our entrance into the war, I said that "our participation in the war, like the war itself, is political and economic, not ethical, in character. Any honor, dignity or beauty which there may be in our impending action is to be found in the impulses which are actuating many patriotic hearts today, and not at all in the real facts of the situation. The war itself is wrong. Its prosecution will be a crime. There is not a question raised, an issue involved, a cause at stake, which is worth the life of one bluejacket on the sea, or one khaki-coat in the trenches." Continuing, I said: "I question the sincerity of no man who supports this war. I salute the devotion of every man who proposes to sustain it with his money or his blood. But I say to you that when, years hence, the whole of this story has been told, it will be found that we have been tragically deceived, and all our sacrifices been made in vain."

Everything that has happened since 1917 has confirmed the truth of these words, spoken in the furious climax of a war which was glorified in the same idealistic terms as this present war. The Allies were fighting in that 1914-18 conflict, so it was said, for democracy, civilization, an end of war, against an enemy who had raped Belgium, occupied and ravaged northern France, plundered Rumania, bombarded Paris, bombed London from the night-flying Zeppelins, and sunk passenger ships without notice or trace.

But that war, won by the Allies, was followed by the revival of the secret treaties, the blockade of Germany, the writing of the Versailles treaty, the Allied invasions of Russia, the French alliances for military predominance on the Continent, the British manipulation of the League of Nations for imperial aggrandizement and power, the looting of the Weimar republic, the humiliation and ruin of the German people, the scuttling of disarmament, economic and conciliation conferences—all of which showed what the war was really about. Indeed, that 1914-18 war never came to an end at all. The armistice was only a "halt," and the Versailles treaty only a truce. The essential struggle went right straight on in the field of power politics, and now has again brought to the same battlefield the same belligerents to fight out the same issues of imperial rivalry to the same ends of imperial dominion.

This present war, in other words, is only a continuation of the last war. There is nothing new in it or strange, except the intensification of forces taut with desperation and the deepening of horror wrought in a final combat to the death. In everything that history will deign to notice and claim to judge, this war of Churchill against Hitler is the same old war of Lloyd George against the Kaiser, just as in the Thirty Years' War Richelieu's struggle against Maximilian in 1647 was the same old war that the Emperor Ferdinand began against Frederick of Bohemia in 1618.* Even the advocates of this war see it as only a resumption of the last war, and ask that we support it today as we did yesterday.

Thus, the *New York Herald Tribune,* an ardent pro-war paper, said on June 23 last that it was becoming "clearer than ever that the present war is only a continuation of the war which was started on that fateful August morning in 1914." Just one month later, on August 28, Sonia Tomara, European correspondent of the *Herald Tribune,* wrote in that paper: "The war that struck Europe so soon after the other war was not a war between ideologies, but only one more struggle of the fittest, the push of German imperialism, anxious to expand and dominate"—and, we might add, of British imperialism, anxious to *hold* and dominate! And just a week earlier, on August 21, in a speech to the House of Commons, Prime Minister Winston Churchill, who ought to know, used these words, ". . . this war is, in fact, only a continuation of the last."

Why should I change my mind about this war? If I denounced its first chapter, why should I not denounce its second? And if America plunges again into the same old fight, to repeat in 1940 the folly and futility of 1917-18, why should I give my country a support now which I refused a generation ago? I will have nothing to do with this war which was bred in the chaos of a hundred years of diplomatic chicanery, commercial rivalry and imperialistic ambition, to which all the great powers made their respective contributions. I will not take sides in a struggle in which no good cause can survive the ruin which may in the end sweep our civilization into another and more impenetrable dark age.

Unless and until America goes into it, I will labor to keep this country, the melting-pot of nations, outside of and above the battle, that she may use her compassionate and insistent influence as the pope declared, on the first anniversary of the war, he had used the influence of the Vatican, "for the reconciliation of peoples, to limit the extent of the conflict, to safeguard those who are in danger of being dragged in, and to alleviate the suffering that every war brings with it." If and when my country enters the war, I will join neither hand nor heart to the hostilities of the hour, but toil still for brotherhood, in love of friends and enemies alike, and for that peace which can alone save mankind from death.

Yes—and let Hitler run roughshod over the earth to triumph?

I should be the more disturbed by this easy challenge if I saw Hitler with the eyes of so many of my contemporaries—as a unique embodiment of wickedness, a monster intruded upon the earth like Satan come from hell. But I do not see him in this guise. I think it unscientific to isolate a man from the time and place which have together spawned him. To me Hitler is all that is horrible, but as such he is the product of our world, the veritable incarna-

*This Thirty Years' War, be it noted, was fought as between Catholics and Protestants for allegedly sacred issues of freedom, civilization and religion, and yet stands utterly condemned today by the judgment of historians. "As there was no compulsion towards a conflict which, in despite of the apparent bitterness of the parties, took so long to engage . . . so no right was vindicated by its ragged end. The war solved no problem. . . . Morally subversive, economically destructive, socially degrading, confused in its causes, devious in its course, futile in its results, it is the outstanding example in European history of a meaningless conflict. . . . Those who, one by one, let themselves be drawn into this conflict . . . wanted peace, and they fought thirty years to be sure of it. They did not learn, and have not since, that war breeds only war" (Professor C. V. Wedgwood in *The Thirty Years' War*). Professor Wedgwood may be taken as representative of the voice of history.

tion of our nationalistic, capitalistic and militaristic era. Whatever is worst in our civilization seems to have come to a vile head in him. He is our own sins sprung to life, to confound us, scourge us and perhaps destroy us.

It is remarkable that Hitler has done nothing not already familiar to us from direful example. Thus, he did not begin the persecution of the Jews, which has been a Christian practice for well-nigh two millennia. He did not originate the myth of race superiority, which has flourished for generations in this country in the relations of whites with blacks. He did not inaugurate the concentration camp, which the Spaniards imposed upon the Cubans, the English upon the Boers, and the Americans upon the Filipinos. He did not initiate the totalitarian state, which is only an extremity of tyranny as transmitted to our time by the Hapsburgs and the Romanovs. He did not invent the idea of the subjection of helpless peoples, as witness Britain in India, France in Morocco, and Belgium in the Congo. He did not even build his own military machine.

The very weapons that Hitler has developed so formidably and used so fearfully have come from other nations—the tank from Britain, the bomber from America and France, the machine gun and submarine from America. This man, so cruel, so ruthless, so revengeful, is not alien to ourselves. He is the perversion of our lusts, the poisoned distillation of our crimes. We would not be so aghast at his appearance did we not see in him, as in a glass darkly, the image of the world that we have made. Our sins have found us out, that's all. If Hitler triumphs, it will be as the punishment of our transgressions.

But will he triumph? He may, if we have no better manner of meeting him than with the weapons which he has so terribly turned against us. The resort to arms is no guarantee of victory. Even a predominance of arms in this struggle against the reich can insure only a prolonged process of mutual destruction, in which, to quote St. Augustine in his *The City of God,* "the conquerors are ever more like to the conquered than otherwise." This is what Mahatma Gandhi has in mind when he declares that he does "not want Britain to be defeated," nor yet "to be victorious in a trial of brute strength." "You want to kill nazism?" he asks. "You will never kill it by its indifferent adoption. You will have to be more ruthless than the nazis. To win the war, the British must adopt with greater thoroughness the same work of destruction as the Germans."

This would mark the real triumph of the nazis—the transformation of their foes into their own likeness by the sheer necessity of adopting nazi weapons, and nazi methods in the use of these weapons, as a means to victory. This is not the way to solve our problem, meet our danger, save our world. There must be a better way if all that is precious in human living is not by our own frenzy of fear to be doomed to the destruction now impending. Even though I could not find, or follow, this better way, I would not turn to what I know is as evil as it is disastrous.

II

This brings us to the second and more fundamental aspect of our problem—the challenge not of this war but of war itself.

If America goes to war against Germany or Japan I will not support the war for the simple reason that, like the early Christians and later Quakers, I am opposed to war—to all war, to war as an accepted method of settling disputes between nations, to war as an established institution and practice of arms, to war as a weapon either of aggression or defense. Though this war were as righteous as King Arthur's war against Modred, which incidentally killed Arthur as well as Modred and wrecked "the fair order of the Table Round," I would still be against it. Though this war, as Professor Ralph Perry of Harvard has declared, is the most holy war since the war in heaven between God and Lucifer, which incidentally populated hell and consigned mankind to the reign of sin and death, I would still be against it. Though this war were one more battle in the divine war between Ormuzd and Ahriman, which incidentally dooms the cosmos to eternal strife, I would still be against it. For I am against war—for the simple and all-sufficient reason that it is *war.*

What is war?

War, said Voltaire, is "murder." War, said Edward Gibbon, who described a thousand years of it in his *Decline and Fall of the Roman Empire,* is "the art of destroying the human species." War, said William Ellery Channing, is "the consensus of all crimes"—the greatest, therefore, of crimes, since it is the combination of all crimes! War, said the House of Bishops of the Episcopal Church in November 1939, "is a hideous denial of God and his condemnation rests upon it. It is rationally unjustifiable, morally indefensible, and religiously irreconcilable with the love of God and our neighbor. And it is wholly incompatible with the teaching and example of our Lord Jesus Christ."

How can I have part in such a monstrous thing as this? War, in its very nature, is wrong. Not even as a bad means to a good end can it be justified, since this principle would justify any certainly bad means to any fancifully good end, and is thus immoral. As long ago as March 7, 1915, I stated my conviction that "war is never justifiable at any time or under any circumstances. No man is wise enough, no nation is important enough, no human interest is precious enough, to justify the wholesale destruction and murder which constitute the essence of war."

These words I solemnly reaffirmed on April 1, 1917, and would as solemnly reaffirm today. I do not deny that war, like polygamy, slavery, cannibalism, may have been inseparable from early stages of social life. I do not deny that war, like famine, pestilence, earthquake, has contributed to some progress of the race, for thus does God make the wrath as well as the agony of men to praise him. I do not even deny that there have been times when war, like a storm at sea, has seemed to be unavoidable. What I do deny is that these facts touch the judgment that war is wrong, or should turn the free will of men from its repudiation.

War is an open and utter violation of Christianity. If war is right, then Christianity is wrong, false, a lie. If Christianity is right, then war is wrong, false, a lie. The God revealed by Jesus, and by every great spiritual leader of the race from Jeremiah to Gandhi, works not his will by driving men to wanton slaughter. God is the universal Father. His spirit is love, his rule is peace, his method of

persuasion is forgiveness. His law, as interpreted and promulgated not alone by the Nazarene, is "love one another," "resist not evil with evil," "forgive seventy times seven," "overcome evil with good," "love your enemies." Such a God and such a law others may reconcile with war, if they can. I cannot. And what I cannot do, I will not profess to do.

Though this resolve stripped me naked, and left me defenseless before my enemies, I would still stick to it. I had rather die than kill, and see my country conquered than a conqueror. But, as every statement of the pacifist ideal implies, we are not defenseless. Can anyone read Jesus' gospel, and study his life in fulfillment of that gospel, without seeing that love is a weapon more potent than the sword? Is it possible that Christians can accept Jesus' voluntary sacrifice on the cross in atonement for the violence and lust of men, and not understand that this is the way of victory? What is our religion but an affirmation that there are spiritual forces in the world, and under our control, which are potent to achieve our ends?

Love, generosity, compassion, forgiveness—these are powers which *do* things among men. We call them imponderables because they cannot be weighed, intangibles because they cannot be touched. But we feel their presence as we feel the presence of the sun; we see their operation as we see the operation of the wind; we know their power as we know the power of gravitation. They are the spirit of man, mightier far than iron or steel, electricity or dynamite. What this spirit is we do not know, but of its reality we are sure. Religion calls it God—the divine within us, God's life within our lives, his omnipotence to clothe us and engird us.

How shall we protect ourselves, and save the things that are precious to our lives? How shall we confront tyranny and confound terror? Not by force and violence, arms and blood, but by compassion, mercy, brotherhood, love. Not by fighting and killing but by serving and dying. The prophet has spoken the word, echoed by every religion of mankind: "Not by power, nor by might, but by my spirit, saith the Lord"!

III

So my resolve is fixed, as it has been fixed for years. If America enters this war, I will not. As far as the law may allow, or my spirit dictate, I will oppose the war. And my comfort will be as the comfort of those early Christians for whom St. Augustine spoke in that dark day when Rome fell and the empire was overrun and ravaged by the barbarians:

"Christ's children are commanded to endure with patience the calamities that are brought upon them by the ministers of a wicked commonwealth. Be they kings, princes, judges, soldiers and governors, rich or poor, bound or free, of what sex or sort soever, they must bear all with patience; being by their sufferance here to attain that happier commonwealth where the will of Almighty God is their only law, and his law their only will."

The third article in this series, by Reinhold Niebuhr, will appear next week.

What Is Protestantism?

By Walter Marshall Horton

DR. MORRISON'S *What is Christianity?* is already provoking lively rejoinders. It will continue to do so. Its diagnosis of Protestantism's disease is so unsparing and its prescription for the cure so drastic—nothing less than an unconditional acceptance of the principle of catholicity—that defenders of Protestantism are bound to feel moved to attack the book.

But attacking books will not defend Protestantism! Protestantism, with the whole system of civilization it has sponsored, is now being attacked by concrete historical forces which can be warded off not by repelling criticisms but only by welcoming harsh judgments and amending whatever needs amendment. Like Israel in Babylon, like the French under Hitler, Protestants need to take present perils and disasters as an occasion for discriminating what is sound from what is rotten in their total heritage. Prophetic fulminations like Dr. Morrison's help to purge away the rottenness—whereupon a further, more positive task emerges: that of defining the sound core of essential truth in Protestantism which remains after the purge.

I am among those who believe that there is such a sound core of essential truth in Protestantism. It may not be identical with Protestantism as commonly defined and defended, but it is there. Essential Christianity is not just catholicism, it is *protestant* catholicism. Protestants need to become more catholic, if they are to become more Christian, but Catholics need also to become more protestant. To treat Protestantism as a mere disease, a mere temporary aberration from the catholic norm, would be as bad as to correct the weaknesses of democracy by espousing totalitarianism. Christianity is bi-polar; the catholic and protestant principles are both permanently necessary to its health. Both these principles can be seen as functions of the divine-human historical community, the church, which for me, as for Dr. Morrison, constitutes the "locus" of everything that can be called Christian.

The Vision of St. Augustine

St. Augustine, a great Catholic thinker, recognized what I should term the "protestant" aspect of Christianity when he introduced a recurrent motif into his sketch of sacred history in *The City of God*. Each great act in the divine drama begins with individuals or tiny groups "called out" from their worldly environment, living as strangers and sojourners here below while they look for that eternal city "whose builder and maker is God." So Abel, so Noah, so Abraham, so David, so the returning exiles from Babylon, so the disciples of Christ, all appear to live not so much by

the strength and grace of any environing historical community as by some heaven-sent power which takes them *out* of their earthly environment and designates them citizens of a super-historical realm. This appearance of otherworldly detachment is but for a barely perceptible interval. Their faith in a heavenly order makes them God's agents for founding a new earthly order, which is to its members a divine realm of grace for some centuries—until pride and self-seeking again corrupt it and again it must be judged and renewed from above.

The Bottle-neck of Judgment

There is never a complete break in the earthly City of God. Catholic unity and continuity bind together all God's people, from the first righteous man to the last judgment. But *the unifying links,* the men who rescue dying world orders from utter collapse and bridge over the gulf to a new and better world order, are always protestant "come-outers." At the end of every historical era there is a narrow bottle-neck through which escape from judgment is possible. Historical continuity passes through a series of such bottle-necks—arks and Red seas and crucifixions—and so it is possible to speak of One Holy Catholic Church, throughout all ages. But if there had not been at least one great protestant at every bottle-neck, they would have turned out to be dead ends.

If schism is always a sin, as some Catholics tell us, then it was a sin for Abraham to leave Haran and Lot to leave Sodom, for Christ to condemn the temple and the church to be parted from the synagogue. Such partings are always tragic, but they are not sinful except when they are marred by a spirit of pride or contempt. Ideally the protestants do not "come out" until they have exhausted every legitimate means of conciliation; and if the catholics on their part practice a like tolerance it may even come to pass that the dissenters form a movement which rejuvenates the life of the church from within, as the Franciscan movement did in the thirteenth century.

But the degeneration of the church sometimes goes so far that prophetic reformers have to choose between the demands of a corrupt and powerful majority and the importunate promptings of the Spirit of God. Then, for the sake of the church catholic and in the name of the church catholic, whose true future lies beyond the narrow bottle-neck where they stand and peer through, they have to become protestant, obeying God rather than man.

Schism Not Always Sin

The Protestant Reformers did not sin when they left the Church of Rome. At Worms and Augsburg they tried by every means, short of disloyalty to God, to appease their enemies; and so at last went forth heavyhearted but with a clean conscience. In such decisive moments there are always some temperamental catholics who prefer to trust the will of the majority rather than their own poor insight, but we must everlastingly thank God that there were some who dared to take the harder and riskier course. The "Heresy of Protestantism" did not begin with this first heroic decision but with certain consequences drawn from it afterward. When appeal had once been made from man to God, from a corrupt church to the divine Book she acknowledged as her original charter, the illusion easily arose that the individual could know God directly, without any intermediaries.

Luther and Calvin both resisted this heresy. For them, the preaching and sacraments of the church were the appointed means of grace, without which there was no sure access to God and no ordinary likelihood of salvation. But later generations—above all in the free churches—came to conceive of salvation as a private transaction between God and the believer. Straight from the Throne of Grace through open heavens (no longer populated by saintly intercessors) to the solitary believer on his knees before the open Word, comes the Spirit perpendicularly down, and the great transaction's done without benefit of clergy and without even a single witness. Having thus communed with God and his Christ directly, and received salvation as a private gift from on high, believers then proceed to form churches as a sort of central treasury or clearing-house where privately accrued blessings are pooled, shared and exchanged. As Schleiermacher puts it, "The Protestant makes his relation to the church depend on his relation to Christ"—as though Christ could be rightly known apart from the historic community which is his living Body! This is the Protestant heresy, and it is a serious one.

Quakers and the Living Tradition

Fortunately this heresy has not often been consistently lived out in practice, and has gradually been remedied in theory. Were it not so Protestantism would have died long ago. Observation of the actual practice of Quakerism, which stresses immediate communion with the divine Spirit more consistently than any other Protestant sect, discloses the fact that its mysticism is an emphatically *social mysticism,* every participant in a Quaker meeting serving as priestly mediator of Christ's presence to every other participant, and all knowing God in fellowship as he could not be known in solitude. Modern Quakers are conscious, moreover, that their peculiar form of religious experience is nourished by *a living tradition* which goes back beyond George Fox and beyond the Reformation to the Friends of God and the Brethren of the Common Life, through whom it descends from the primitive Pauline church in real though informal apostolic succession.

If the Protestant heresy ever came to full logical fruition it was perhaps among certain eighteenth century rationalists who treated Christianity as a body of theological truths and ethical maxims revealed long ago by a deistic God through a supreme prophet, Jesus, and needing no church at all but only a certain amount of will-power on the part of individuals who accept the doctrine. Liberal as well as conservative Protestants have in recent times very generally rejected any such view. Schleiermacher himself, who defined Protestantism as noted above, was more Catholic than Protestant by his own definition, for he identified Christ with the divine Spirit in the church.

In our own country, the "Mercersburg theologians" have made such views widely prevalent in Reformed and Presbyterian churches, while Horace Bushnell has given them wide currency in Congregationalism. I got my own high-church leanings from Josiah Royce's philosophy of the church as a "super-individual realm of grace" through

which the divine life is mediated—a philosophy which corresponded closely to what I had personally experienced in that most dissident of all dissenting sects, the Baptist Church. As for the Lutheran and Anglican communions, they have never been badly afflicted with the Protestant heresy. So the stage is set for a return from barren individualism to true catholicity—a cause to which Dr. Morrison's book may contribute much.

What Catholicity Requires

But true catholicity, we have been urging, is impossible without true protestantism. That is to say, the true catholic church is not just a continuous unbroken community, connecting the historic Christ with all who have ever named the name; it is *a frequently purged and sifted community, purified at many critical junctures by prophetic protests against the lukewarm or wandering faith of the majority.* If prophetic protests have from time to time led to actual schism, such schism is often less harmful to the real unity of the Body of Christ than the unanimous vote of the majority which unchurched the prophet!

It is not they who "come out" but they who remain torpidly, somnolently content with ecclesiastical forms that have outlived their usefulness, who do most to "break" the Body of Christ! The Sanhedrin, which achieved comfortable "catholic" unanimity and avoided breaking with tradition by breaking the body of the Galilean upon the cross, represents the antithesis of true catholicity. The line of true catholicity passes through that broken Body—and that of many another protestant martyr thereafter, through whose sacrifice the Spirit of Christ has freshly arisen from its entombment in conventional Christendom, to lead his church onward to new victories over the world.

It is admittedly difficult to unite the catholic and protestant principles in one church organization. Yet every healthy Christian denomination, every effective federation or fusion of denominations, illustrates it to some extent. I may be permitted to take my illustration from the Congregational and Christian connection of which I have now been a contented member for some years, and which is notably devoted to the cause of church unity. As Douglas Horton expounds the Congregational conception of the nature of the church in the recent free church symposium in *Christendom* (Autumn 1940), it is a divine-human society which "God has ordained for the redemption of mankind," but which being made up of fallible human beings needs to guard its liberties against possible collectivistic tyranny. "Christian individuals make up the church but Christian individuals are made through the ministries of the church." The first half of this sentence may be said to define the protestant principle, while the last half defines the catholic principle.

Freedom and Unity

If the human individual were wholly dependent on a divine church, his attitude toward it might be wholly humble, passive, obedient. But since the purity of the church likewise depends upon the vigilance of adult Christians whom she has helped to form, but who have now reached a *mediated immediacy* in their relationship to God in Christ, the relation is mutual. The (divine) church helps to redeem the Christian: the Christian then turns about and helps to redeem the (human) church. In the process of redeeming it he may have to separate himself from his fellow Christians as a measure of discipline. But as it is said in the recent Congregational pamphlet on "The Nature of the Church": "Separation is sometimes a necessary recourse for the maintenance of freedom, but it is a sin when it is a denial of fellowship. It is in a state of temporary separation that Congregationalism sees the greater church of Christ today. Itself separated from the other communions, it never relaxes the hope that time will permit them all to learn the mind of Christ regarding their differences."

The hope of Christian reunion will come true under one condition, and one only: repentance on both sides, both on the part of protestant-minded and on the part of catholic-minded Christians. *All* must recognize that our existing organized Christianity is inadequate to the world crisis that we face. Protestants must recognize—and are in fact recognizing—that organic fellowship is a condition of effective world testimony in such a crisis. Catholics must recognize that the line of apostolic succession is a broken line, involving not merely "restatement" of one invariably reiterated position, but the admission—so damaging to pride!—that the church sometimes, at least as a human institution, gets into a position from which there is no dignified exit; a position from which it is necessary to back up, or to escape through some lowly bottle-neck that requires high ecclesiastics to stoop and kneel.

Yes, when Catholic ecclesiastics learn to stoop and kneel, confess their error and repent like other mortals, the way to a complete reunion of Christendom will be open. If Hitler and Mussolini drive Catholics to their knees and Protestants into each other's arms they will be God's instruments as truly as Nebuchadnezzar and Cyrus.

The Emigrants

CHRISTMAS Star,
Draw near to the earth again,
And let down your gangway of light
Until we have all been evacuated.
These smoky walls we are leaving,
These gutted shells of buildings
Tower like extinct volcanoes
Of some dead world.
"Peace on earth." Which earth?
Peace on you, clean Star,
Image of His Kingdom,
Swinging over His head
That night in Bethlehem.
Refugees from sin,
Let us begin the steep ascent
Up the narrow pathway of light,
Out of the old man into the new.
Wait for us, Christmas Star,
Until we set foot on your sands,
Until we sweep over you
With the bright invasion of morning.

EDITH LOVEJOY PIERCE.

Scapegoat for Stalemate

By Harold E. Fey

JAPAN'S campaign in China is now an acknowledged failure. After three years of fighting which have cost the invaders 700,000 casualties and the Chinese more than 2,000,000, the invading army is evacuating large areas, not only in the south but in Shantung. Determined efforts to make peace with Generalissimo Chiang Kai-shek have once again failed. Everything points to the probability that the growing pressure of the Japanese people upon their generals to "end the China incident" is compelling a general retreat. The recent extension of "recognition" to Wang Ching-wei, Japan's puppet in Nanking, may simply be a step to cover withdrawal. For even last spring, when I attended the installation of Wang as acting president, there were strong reasons for believing that this man was more of a scapegoat than a ruler, even of the puppet variety.

The inauguration took place in Nanking on March 30. Shepherded by Lieutenant Colonel Saito, Shanghai press relations officer of the Japanese army, the corps of newspaper correspondents and camera men set out in two contingents the day before. The group with whom I traveled left the tin shed which marks all that is left of the famed North station of Shanghai early in the morning. Accompanying us were some Japanese-American pseudo-journalists, who deceived nobody with their anti-Japanese talk. One of the correspondents facetiously insisted that he was going to complain to Saito that he was not getting the attention he deserved. He had hitherto been followed by two spies, and now he had only one!

To Balk Guerrillas

For the first half-hour we rode across a waste of fire-scarred ruins which is all that is left of much of Shanghai. The railroad to Nanking is heavily guarded all along the line. Every station is fortified, with barracks in each city close to the station. Blockhouses and concrete pill boxes are scattered between towns wherever a canal, bridge or road offers opportunity for guerrilla attack. The railroad, which uses Japanese-made equipment, at that time was principally devoted to carrying Japanese troops to and from the interior garrisons. Through a mutual interest in cameras, I made the acquaintance of a genial and courteous artillery officer who was returning from leave. Most of the Japanese troops heartily disliked the flat and ugly lands of the Yangtsze and longed for the mountains of Japan.

Propaganda slogans are seen everywhere. Large walls along the railway almost invariably carry great signs: "Wipe out the guerrillas and the communists." "Only peace can save China." "Chiang, the communists and the British are the trinity of devils that harm the people." "Trust the Japanese army." "The Wang government is the star of salvation for the people." Frequently there were huge posters proclaiming the virtues of "peace, anti-communism and reconstruction," the slogan of the puppet government. Two great hillsides carried in white stones the plea, "Let us unite all our efforts to build a new order."

Our train arrived in the Nanking station on time. The evening train was not so fortunate, being derailed a mile outside the city. Guerrillas did the job, as they did in another wreck the next day, although Colonel Saito was quick to issue denials that they had anything to do with it. The same thing happened again last week, with a large loss of life. Such affairs, which continue to occur throughout the occupied area, constitute only one of the many evidences of the state of continued rebellion and warfare even in regions which have been classified as "pacified" for three years.

Soldiers and Carpet-Baggers

Once in Nanking, we were taken to a Japanese-managed hotel. Seeking to transfer to a Chinese hotel, we learned that all the hotels, like every other business of value in the city, are under Japanese control. The process by which Nanking's business area has become almost exclusively Japanese is very simple. Coming along in the wake of the Japanese army is a horde of impecunious carpet-baggers. They sometimes pretend to buy or rent properties, occasionally making a small token payment. In no case that is known do they continue making payments. Usually there is no pretense of payment. The newcomer simply walks into either a store or a house and takes possession. There are no courts in which a Chinese can protect his rights in controversy with a Japanese. The army of occupation itself has been compelled in some places to take steps to curb the greed of its countrymen. In the north, where they have had time to run their ruinous course, many carpet-baggers have been forced by army competition and Chinese boycott to abandon their ill-gotten gains and return to Japan.

At eight o'clock on the morning of inauguration day, Colonel Saito sent cars to take the correspondents to the Examination Yuan, where the ceremonies for the installation of Wang Ching-wei as president of the "Reformed Kuomintang Government" were scheduled to occur. The distance of more than a mile was heavily policed by Japanese soldiers with fixed bayonets, as was the entire city. As usual, there were dozens of rumors that another attempt would be made to assassinate Wang, that Wang was in fact already a prisoner of the Japanese, that he would flee to the west at the earliest opportunity. It was not until we were inside the gates of the Examination Yuan compound that we had our first glimpse of the new "army" or "officer's corps" of Wang's two or three hundred Chinese soldiers. Wherever photographers went these men, said to have been trained in Manchukuo, were in evidence. While they wore impressive uniforms and proudly displayed Mauser pistols it was widely believed among the correspondents that they had no ammunition. The air was heavy with suspicion and fear.

The buildings of the Examination Yuan were ranged around the sides of a walled enclosure. Like all the other

Nanking government buildings except one, it had been saved by the Japanese army from destruction at the time of the general looting and burning of the city in 1937. It now appeared to be the only group of buildings in the city which had been painted since that time. In the principal structure of the Yuan we entered the plain, large room where the ceremony was to be held. The floor was marked off with perhaps a hundred chalked circles each containing a number. Soon a brass band clad in new uniforms came in, followed by the members of the so-called "government." Most of these statesmen could read numbers but some had to be assisted to find the places to which they had been assigned. A number of high Japanese army officers were present, wearing civilian clothing and keeping away from cameras. There were no chairs in the room. Wang Ching-wei came in last.

Inaugurating Wang Ching-wei

Clad in a neat business suit, Wang appeared to be still the young, impulsive revolutionary who was secretary to Sun Yat-sen, although now he is probably over fifty years of age. He claims to have been at Dr. Sun's bedside when that revered father of the Chinese revolution was dying, and to have written down his famous will which today is one of the most sacred scriptures of Chinese nationalism. Wang has since always been the restless rebel. Never in his life has he continued at the same task as long as two years. Yet in spite of his vacillating career, Chiang Kai-shek had confidence in him and had given him important cabinet responsibilities before he deserted soon after the free government retreated to Chungking. Several attempts were made on his life after he fled, first to Indo-China, then to Shanghai. In the latter city his residence was almost as strongly barricaded as a fort. There he controlled a deadly gang of assassins who not only guarded him but fought with his enemies in Shanghai's lawless "bad lands" until the Japanese took him to Nanking.

Now he stood before us in what he must have regarded as the greatest moment of his life. Although everybody knew what strings were being pulled from behind the stage by the Japanese army, Wang was apparently installing himself as head of a new government for China. The ceremonies were simple. With a final flourish by the hardworking band, the curtains on the stage were pulled, revealing a picture of Dr. Sun Yat-sen. When the stern face of the revered founder of the Chinese republic appeared, a shamed hush fell over the group, whom nearly all Chinese regard as traitors. Then somebody began an invocation to the spirit of Dr. Sun, and to the memory of the followers of Wang Ching-wei who had been assassinated while serving Wang as gangsters in Shanghai.

Wang's Inaugural Address

When this was over, President Wang read a proclamation entitled, "On the occasion of the return of the national government to its capital at Nanking." He said "that the realization of peace and the enforcement of constitutional government" were the basic policies of the new regime. These policies, he continued, were to be worked out "in concerted effort with Japan . . . with a common anti-comintern front and economic cooperation as a basis." The proclamation was full of phrases intended to catch foreign ears, such as, "good neighborliness," "sovereign independence" and "territorial and administrative integrity." He said that China and Japan "will be in everlasting peace and will jointly stabilize East Asia."

The proclamation then condemned personal dictatorship and communism, a slap at Chiang Kai-shek and his allies. It called upon all civil servants at Chungking and elsewhere to report for duty in Nanking "within the shortest possible period," promising them "the same rank as they now hold and the same salary." (None came.) It ordered immediate cessation of hostilities by both regular troops and guerrillas and ended with a pledge of national unity under the new regime.

Following this the newly proclaimed government went outside for photographs. Throughout the entire proceedings Wang was very nervous but during the photographing he went as white as he could easily become and looked as though any sudden noise would put him to flight. He had in mind no doubt a similar occasion a few years ago in which he was wounded, almost fatally, by a pistol concealed within a camera. Due to a slip in the arrangements, photographers came up within six feet of him before they were herded back to a more respectful distance. Many did not bother to photograph the group as a whole, as even to an unpracticed eye they seemed to be a very mediocre lot of small and confused men. One of the more prominent was the proprietor of a local second-hand store.

Wang has the misfortune of having no other Chinese of first or even second class importance as leaders associated with him. On the other hand he has entirely too many third and fourth rate job hunters, who seek only personal gain. It was said that there were three or four thousand of these gentry in Nanking to greet the formation of the new government. Lacking support from the insubstantial governmental structure, they preyed upon each other.

Civilian Conscripts Parade

The entire episode, with all its tawdry and pathetic pomp, had taken no more than an hour and a half. That afternoon there was a parade which the Japanese photographers dutifully filmed to demonstrate to the burdened people in Japan the joy of the Chinese at their "deliverance." Thousands of Chinese marched in the parade. They were rounded up by a system to which every person in the city is in bondage. It is in use throughout the occupied area. Each person must carry an official identification card, which he must be prepared to show at any time. These cards can be secured only from the man who heads a division of ten families nearest to his place of residence. The head of each group of ten is responsible to a man who rules ten such tens. He in turn is accountable to a man who heads ten hundreds, and so on. When a parade is needed, those in charge decide how many people shall march and send their quotas down through this system of civilian conscription. The result is a "spontaneous" demonstration.

Now the Japanese are leaving and Wang Ching-wei is finding ruined and starving East China dropped into his lap. While the "Heaven-Shining Emperor's" army will probably continue to give him military support, his rule will have reality only in the shrinking area where the army remains. That army itself is beginning to be of two minds

about the glory of military occupation. Its generals can no longer conceal from the soldiers and younger officers the disastrous repercussions at home of three years of war. What these soldiers would do if they were to return to Japan to find conditions as they there exist at present offers as good an explanation as any as to why the troops that are being withdrawn from China are being sent to Formosa or Hainan. The next time there is an army revolution it may not end as quietly as did the mutiny of 1936.

The situation in Japan which is causing the army to evacuate so much of China leaving pathetic poor Wang Ching-wei to do the best he can makes ridiculous the fears of those in this country who say we must fight that nation. In Japan there is a widespread war weariness, the standard of living has fallen calamitously, there is serious unrest among the industrial workers, producing strikes and sabotage on a large scale, the labor shortage has created a coal famine, exchange control has put cotton and other imports beyond the reach of the average man, gasoline shortage has almost driven automobiles off the roads, food is tightly rationed, travel is increasingly difficult and expensive, and all the flag-waving does not conceal the number of little white boxes which return carrying the ashes of the dead. For Japan, as I was told by a leading journalist in Tokyo, has attempted the impossible and failed. Modern war, he said, will paralyze even the richest nation in time, and after three years Japan, who entered this war with few assets but her optimism, is now exhausted and must draw in her lines in defeat. So, after showing by every possible device that if Chiang Kai-shek would consider a settlement they would instantly junk Wang's "government," the Japanese militarists now grant to their puppet the long-delayed "recognition" so that they can make of him the scapegoat of the stalemate. His reflections upon his inglorious position can only be guessed.

BOOKS

Types of Religious Thought

THE IDEOLOGIES OF RELIGION. *By George Perrigo Conger. Round Table Press, $2.50.*

THIS volume is another contribution to the literature of religious naturalism, backed by insights into the significant contributions of other ideologies in the spectrum of religious thought. Most of the book is a consideration of this spectrum, and only in the final chapter does the author bring his own thoughts together in an idea of God. He analyzes the strong and weak points of occultism, mysticism, supernaturalism, idealism, pragmatism, evolutionism (and liberalism), naturalism, humanism and economic nationalism.

His clearest and most dispassionate chapters are those on supernaturalism, in which he brings out clearly the points of strength and weakness involved in this approach to the religious Object. His treatment of epistemological and metaphysical idealism is also of value. The four major philosophies of religion (mysticism, supernaturalism, idealism, pragmatism) "show a common defect: they all fail to devote adequate attention to the data of the sciences and to the natural universe. Frequently they encourage indifference to the empirical data and try to discount theories based upon such data." New ideologies are needed.

Of the evolutionists, Samuel Alexander is the most significant, for he remains within the framework of realism. For him, religion "is an emotion incident to an adequate understanding of things. As a sentiment, religion is the sense of outgoing to the whole universe in its process towards the quality of deity." While Alexander's position as a whole is open to criticism, there is no reason for rejecting evolutionism. Naturalism also has many good points, and Wieman's emphases on creative synthesis, organicism, realistic theory of values and doctrine of insights into the deeper meaning of things are acceptable. But according to Professor Conger his idea of God is untenable and vague.

The only way to avoid the random selection of the good points of these ideologies is to explore their resources along two lines: "the epitomization hypothesis" and "the horizontal principles." If one realizes that "the universe not merely evolves man, but also epitomizes itself in man," there is a new basis for religious knowledge. Man "forms a focus" for the universe and "then projects his theism." Neither naturalism nor supernaturalism puts man in the proper focus, for the former puts him "too close to his lowly origin," and the latter tilts him "forward too far in advance of that which has produced him. When the idealisms try to correct the errors of the other philosophies, they succeed chiefly in suffusing everything in an amiable vagueness." This brings us to the "horizontal principles," based upon "selection and correlative neglect," which lead to a dialectic between that which is in focus and its background.

The result of the application of these two methods to the religious Object is "theitism," which is just a variation of religious naturalism. The author claims that it overcomes the major shortcomings of naturalism without falling into the errors of supernaturalism and the other outmoded ideologies, but there are a vagueness and a dialectic about his position which are equally confusing. The religious Object, he says, is "as definite as goodness in the world," but it is also indefinite. It is finite, but not "weak or lacking in power." Whether God is one or many, changing or unchanging, is a relative matter and the answer is "both." "God cannot much longer be envisaged either as a glorified ghost or as a magnified consciousness," and he suggests that God is "the upthrust of things," which sounds like a rarefied form of matter. The Object is personal in about eight different ways, being in the last analysis "the cosmic tendency most like human personality at its best." God is a process which makes righteousness and also the good which already exists. Except for a difference in terminology, this does not seem to be different from the other naturalisms in any fundamental way.

The epitomization theory is helpful, being a modern refinement of the old teaching that "man is the measure of all things" because man is "a little universe." The horizontal principles vary the usual dialectic by building from perception and admitting that only one portion of the dialectic is known. We know the finite and leave the non-finite unexplored and do not call it "infinite."

There is no adequate epistemology. One presumes that the realism of Alexander is preferred, but all the discussion of man as "a focus" does not make that clear.

One of Professor Conger's concluding distinctions is most helpful. "Perhaps we must learn to direct our awe toward the universe and our love toward our fellow men!" Too often love is burned out in celestial communion and nothing is left for the downtrodden. "Love is like a searchlight; if directed into the skies the beam becomes more and more faint until it disappears, but if turned on the earth around us it transfigures the scene, and brings out shadows, too, which we never knew were there." That is worth pondering.

RANDOLPH CRUMP MILLER.

Books in Brief

TOM TAYLOR AND THE VICTORIAN DRAMA. *By Winton Tolles. Columbia University Press, $3.50.*

Who now remembers the name of Tom Taylor? Not many. But for forty years in the middle of the nineteenth century he was the most popular and successful English dramatist. His first play was produced in 1844, his last in 1878. His work added nothing to the imperishable treasures of literature, but it kept the theater alive. Indeed, it gave it a new life. At the beginning of his period drama was at low ebb—burlesque and crude melodrama played in houses too large for anything but spectacle and knockabout comedy, and frowned upon by the church and by decent people generally. Taylor produced plays that were decent, clever and popular, and prepared the way for a theater of artistic value and intellectual distinction. His work has not previously been fully treated. Mr. Tolles' scholarly and readable study supplies a missing link in the history of English drama. Full bibliographies are appended and the first complete list of Taylor's plays.

THE OXFORD BOOK OF CHRISTIAN VERSE. *Edited by Lord David Cecil. Oxford University Press, $3.00.*

When compared with other anthologies of religious poetry, this will probably stand as the best, within its limits, on the score of its fullness (560 pages), its chronological range (from the fourteenth century to the twentieth), the excellent judgment shown in the selection of contents, and the fair balance in the representation of various types of religious thought. The most serious limitation, from the American point of view, is that which confined the selection to British poetry. T. S. Eliot is the only American included, and he only with the explanation that he really isn't one except by the accident (or misfortune) of birth on alien soil. He is also one of the very few contemporaries included. The collection might have been even more valuable if more recognition had been given to poets now living. The 20-page introduction is an admirable general survey of the history of English religious poetry. One would like to have an edition of this book interleaved with such brief biographical and critical introductions to the authors as Untermeyer gives in his *Modern British Poetry* and *Modern American Poetry*, and Lord David Cecil could probably do that as well as any man alive.

THE POETRY OF DOROTHY WORDSWORTH. *Edited from the Journals by Hyman Eigerman. Columbia University Press, $2.00.*

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about the glory of military occupation. Its generals can no longer conceal from the soldiers and younger officers the disastrous repercussions at home of three years of war. What these soldiers would do if they were to return to Japan to find conditions as they there exist at present offers as good an explanation as any as to why the troops that are being withdrawn from China are being sent to Formosa or Hainan. The next time there is an army revolution it may not end as quietly as did the mutiny of 1936.

The situation in Japan which is causing the army to evacuate so much of China leaving pathetic poor Wang Ching-wei to do the best he can makes ridiculous the fears of those in this country who say we must fight that nation. In Japan there is a widespread war weariness, the standard of living has fallen calamitously, there is serious unrest among the industrial workers, producing strikes and sabotage on a large scale, the labor shortage has created a coal famine, exchange control has put cotton and other imports beyond the reach of the average man, gasoline shortage has almost driven automobiles off the roads, food is tightly rationed, travel is increasingly difficult and expensive, and all the flag-waving does not conceal the number of little white boxes which return carrying the ashes of the dead. For Japan, as I was told by a leading journalist in Tokyo, has attempted the impossible and failed. Modern war, he said, will paralyze even the richest nation in time, and after three years Japan, who entered this war with few assets but her optimism, is now exhausted and must draw in her lines in defeat. So, after showing by every possible device that if Chiang Kai-shek would consider a settlement they would instantly junk Wang's "government," the Japanese militarists now grant to their puppet the long-delayed "recognition" so that they can make of him the scapegoat of the stalemate. His reflections upon his inglorious position can only be guessed.

BOOKS

Types of Religious Thought

THE IDEOLOGIES OF RELIGION. *By George Perrigo Conger. Round Table Press, $2.50.*

THIS volume is another contribution to the literature of religious naturalism, backed by insights into the significant contributions of other ideologies in the spectrum of religious thought. Most of the book is a consideration of this spectrum, and only in the final chapter does the author bring his own thoughts together in an idea of God. He analyzes the strong and weak points of occultism, mysticism, supernaturalism, idealism, pragmatism, evolutionism (and liberalism), naturalism, humanism and economic nationalism.

His clearest and most dispassionate chapters are those on supernaturalism, in which he brings out clearly the points of strength and weakness involved in this approach to the religious Object. His treatment of epistemological and metaphysical idealism is also of value. The four major philosophies of religion (mysticism, supernaturalism, idealism, pragmatism) "show a common defect: they all fail to devote adequate attention to the data of the sciences and to the natural universe. Frequently they encourage indifference to the empirical data and try to discount theories based upon such data." New ideologies are needed.

Of the evolutionists, Samuel Alexander is the most significant, for he remains within the framework of realism. For him, religion "is an emotion incident to an adequate understanding of things. As a sentiment, religion is the sense of outgoing to the whole universe in its process towards the quality of deity." While Alexander's position as a whole is open to criticism, there is no reason for rejecting evolutionism. Naturalism also has many good points, and Wieman's emphases on creative synthesis, organicism, realistic theory of values and doctrine of insights into the deeper meaning of things are acceptable. But according to Professor Conger his idea of God is untenable and vague.

The only way to avoid the random selection of the good points of these ideologies is to explore their resources along two lines: "the epitomization hypothesis" and "the horizontal principles." If one realizes that "the universe not merely evolves man, but also epitomizes itself in man," there is a new basis for religious knowledge. Man "forms a focus" for the universe and "then projects his theism." Neither naturalism nor supernaturalism puts man in the proper focus, for the former puts him "too close to his lowly origin," and the latter tilts him "forward too far in advance of that which has produced him. When the idealisms try to correct the errors of the other philosophies, they succeed chiefly in suffusing everything in an amiable vagueness." This brings us to the "horizontal principles," based upon "selection and correlative neglect," which lead to a dialectic between that which is in focus and its background.

The result of the application of these two methods to the religious Object is "theitism," which is just a variation of religious naturalism. The author claims that it overcomes the major shortcomings of naturalism without falling into the errors of supernaturalism and the other outmoded ideologies, but there are a vagueness and a dialectic about his position which are equally confusing. The religious Object, he says, is "as definite as goodness in the world," but it is also indefinite. It is finite, but not "weak or lacking in power." Whether God is one or many, changing or unchanging, is a relative matter and the answer is "both." "God cannot much longer be envisaged either as a glorified ghost or as a magnified consciousness," and he suggests that God is "the upthrust of things," which sounds like a rarefied form of matter. The Object is personal in about eight different ways, being in the last analysis "the cosmic tendency most like human personality at its best." God is a process which makes righteousness and also the good which already exists. Except for a difference in terminology, this does not seem to be different from the other naturalisms in any fundamental way.

The epitomization theory is helpful, being a modern refinement of the old teaching that "man is the measure of all things" because man is "a little universe." The horizontal principles vary the usual dialectic by building from perception and admitting that only one portion of the dialectic is known. We know the finite and leave the non-finite unexplored and do not call it "infinite."

There is no adequate epistemology. One presumes that the realism of Alexander is preferred, but all the discussion of man as "a focus" does not make that clear.

One of Professor Conger's concluding distinctions is most helpful. "Perhaps we must learn to direct our awe toward the universe and our love toward our fellow men!" Too often love is burned out in celestial communion and nothing is left for the downtrodden. "Love is like a searchlight; if directed into the skies the beam becomes more and more faint until it disappears, but if turned on the earth around us it transfigures the scene, and brings out shadows, too, which we never knew were there." That is worth pondering.

RANDOLPH CRUMP MILLER.

Books in Brief

TOM TAYLOR AND THE VICTORIAN DRAMA. *By Winton Tolles. Columbia University Press, $3.50.*

Who now remembers the name of Tom Taylor? Not many. But for forty years in the middle of the nineteenth century he was the most popular and successful English dramatist. His first play was produced in 1844, his last in 1878. His work added nothing to the imperishable treasures of literature, but it kept the theater alive. Indeed, it gave it a new life. At the beginning of his period drama was at low ebb—burlesque and crude melodrama played in houses too large for anything but spectacle and knockabout comedy, and frowned upon by the church and by decent people generally. Taylor produced plays that were decent, clever and popular, and prepared the way for a theater of artistic value and intellectual distinction. His work has not previously been fully treated. Mr. Tolles' scholarly and readable study supplies a missing link in the history of English drama. Full bibliographies are appended and the first complete list of Taylor's plays.

THE OXFORD BOOK OF CHRISTIAN VERSE. *Edited by Lord David Cecil. Oxford University Press, $3.00.*

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cover Iceland, more than that to weighing the evidence of the visit of Columbus to Iceland and giving a favorable decision, and equal space to a discussion of Arctic climate especially in relation to the reports about it by Pytheas and Columbus. With all this controversy—and the author is arguing against majority opinion at almost every point—his style is vivacious and his arguments are persuasive.

CORRESPONDENCE

Mr. Stoneman's Opinions

EDITOR THE CHRISTIAN CENTURY:

SIR: My attention has just been called to your issue of November 20, in which you say editorially that the *Chicago Daily News* has brought home the head of its London bureau, William H. Stoneman, "to plead for an immediate declaration of war," and continue that "when great American newspapers allow their correspondents to head such a drive, it is well to be on guard." I want you to know that, for no proper reason, you have made an untrue statement. It would have been easy for The Christian Century to get in touch with one of our executives and ascertain the truth about Mr. Stoneman's leave. We did not bring him home "to plead for an immediate declaration of war." We brought him home because his regular three-year leave was overdue and because the great strain he has been under for many months made it advisable to give him some respite. We brought him home for no other reason whatever.

After he got here, we asked him to write for us his real opinion with regard to the English situation. He did so. It was his opinion and not ours. At no time has the *Daily News* advocated a declaration of war. We are supporting the national policy of strong national defense and increasing aid to Britain. And I can assure you that nothing was farther from Mr. Stoneman's mind than that he was "heading a drive." On the contrary, he was expressing his individual opinion and, for our part, we think the time to be "on guard" will be when it is no longer permitted for an American citizen, thoughtful, competent and courageous, to express his opinion.

Chicago Daily News PAUL SCOTT MOWRER,
Chicago, Ill. Editor.

Why Mr. Schomer Registered

EDITOR THE CHRISTIAN CENTURY:

SIR: When I was arrested and arraigned on November 19 on the charge of failing "to present myself for and submit myself to registration under the Selective Service Act of 1940," an issue of far more than personal import was raised. The real question was whether the government could sustain in a court that section of the draft act which confers automatic exemption upon ministers of religion and divinity students. Can ministers as a class be denied a right granted to other citizens, the right either to serve their country as conscripted soldiers or as legally recognized conscientious objectors? Also, can the government of the United States, under a Constitution that guarantees freedom of religion, alter fundamentally the traditional relationship of the ministers of the free churches to their people by endowing them with a priestly immunity from the most urgent decision which presses upon Christian citizens today?

The fact that I am a pacifist, and that it is the legal status of a conscientious objector which I am seeking, has prevented some newspapers and many people from viewing my case calmly and clearly. In the affidavit which I presented to the draft registrar on October 16 I affirmed the conclusion that "I cannot in conscience give silent assent and compliance to the Selective Service Act"—i.e., register for exemption. But the legal question was not my pacifism but the power of the state to require me to register *and accept automatic exemption.* I pleaded not guilty to the arraignment because, as I declared in a statement to the press, I believe "that in its application to such cases as mine (e.g., those of free church ministers and divinity students) the Selective Service Act violates the Constitution of the United States."

The hard struggle that I anticipated to get a hearing for this out-and-out Protestant point of view has now been obviated by a new ruling of the Illinois Selective Service headquarters, acting with the full approval of the national director, Mr. Clarence Dykstra. That ruling permits any minister or divinity student to waive the automatic exemption to which the law entitles him, for whatever reason he may have. Upon waiving such exemption he will be treated the same as any other citizen, being entitled either to seek immediate service in the armed forces, to claim deferment because of dependents, or to ask to be listed on the register of conscientious objectors who will perform alternative types of service. This new regulation, setting a precedent that can be invoked by ministers in every part of the nation, meets fully my objection to *registration.* Therefore, I went to my local draft board on November 28 and registered, making a note of my conscientious objection in the margin of the regular card. As soon as I receive my questionnaire, I shall make a formal claim for the legal status of a conscientious objector.

In accepting this opportunity to become a law-abiding protestant against the hopeless course my country is now pursuing, I wish to make it clear that I shall be a strenuous protestant, working continuously for the repeal of the Selective Service Act. In securing this new ruling, a small victory has been won: the clergy are not placed on the shelf against their will. The door is open for the church to be true to its great doctrine that God teaches men his will by incarnating himself. Now churchmen can make their testimony, for peace or for war, from the midst of the arena where their hearers, their brothers, labor and travail. But there is not yet cause for rejoicing.

Rockefeller Memorial Chapel, HOWARD SCHOMER.
University of Chicago.

Understanding Japan

EDITOR THE CHRISTIAN CENTURY:

SIR: Mr. Fey, seeking to rebut my letter published in your issue of October 16, asks whether or not the Japanese insist that "the emperor is a 'living god' " and if so "why not face the fact?" His rebuttal quite ignores the point of my letter. Even though they may insist that the emperor is a "living god," that does not justify a Christian in contemptuously ridiculing their most sacred belief, such ridicule as is expressed in the title: "The Emperor Who Plays God." Such a title does no good. It will lead no Japanese to change his mind about the emperor, nor will it help the Christian cause in Japan. Its spirit seems to me unchristian.

Moreover, Mr. Fey does not apparently realize that where a people commonly believe in "eighty myriads of gods" *(yayorodzu no kami),* where everyone on death becomes an ancestral god to be worshiped by the family, and where every soldier who gives his life for his country becomes a god to be worshiped by the nation, to say that the emperor is a "living god" does not have the same meaning or significance as it does to use the same words in English, in a land where monotheism prevails and where "worship" is sharply distinguished from "honor" or "venerate."

Mr. Fey's question, moreover, reveals an essential lack of understanding of the actual political and social situation in Japan, for he does not take into account the hysterical condition which has swept over Japan and which is now sweeping over the United States. Still further, his article does not help Americans really to understand Japan, for it deals with mere phenomena, not with the underlying realities. Let me try to make this clear, if I can, in a few words.

Every nation builds its life on certain central ideas and ideals. They give it unity and provide sanctions for its political system, for its authority and stability, for its social order, its system of justice and its domestic tranquility. The fundamental ideals underlying the life of the American people, for instance, are expressed in the Declaration of Independence, centering in the sentences: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with cer-

tain inalienable rights, that among these are life, liberty and the pursuit of happiness. That to secure these governments are instituted among men, deriving their just powers from the consent of the governed."

These "truths," we believe, are clearly rooted in the divine order of the universe instituted by the Creator of heaven and earth. The divine sanction for our national life is dramatically expressed when each new president, on taking office, swears with his hand on the Holy Bible to maintain the Constitution, when the justices of the Supreme Court, when congressmen and witnesses in court all do the same, when soldiers on entering upon their national service, and when aliens on becoming citizens, likewise swear with uplifted hand allegiance to the United States.

What then are the fundamental ideas and ideals underlying and undergirding the national life of Japan, giving it unity, social order, justice, stability and domestic tranquility? If I mistake not they center in the concept that their nation is not the result of mere chance, nor the product of materialistic forces, nor a mere human device, but that it is *rooted in the eternal order of the universe,* and is dramatically manifested in the divine origin and history of the Imperial Family. The nation, they insist, has gone through a long history, has developed ideals of justice and social order, and has to its credit not a few achievements in beauty, truth and goodness. All its noblest life and national successes Japanese regard as rooted in the divine, and maintained today under divine sanctions. The Imperial Family has an ancestry unprecedented in any other land because, as they believe, of its divine origin.

This, I take it, is what Japanese mean when they say that the Imperial Family is descended from the Great Goddess Amaterasu Omikami, and that the emperor is "a living god." *It is the Japanese way of saying what Americans say in their way when they claim that the Creator endowed all men with certain inalienable rights.* They and we both contend that divine sanctions underlie and justify our respective systems of ideals and life and government.

The hysterical emphasis now being laid on Japan's emperor-cult is due to the desire to strengthen among the people generally this doctrine of divine sanctions for the past history and their glorious destiny, in order to give increased national unity and strength in this time of national crisis. The leaders fear the chaos and calamities that will come if the psychological unity of the national life is broken by the storm and stress of war. The divinely descended Imperial Family is, they believe, at once the symbol and the guarantee of their national life and destiny. "The emperor is a symbol, not a leader," says John Gunther. He is for Japanese what the stars and stripes and the Constitution are for Americans—the sacred symbol of the best elements of the national life.

Such are some of the "facts" which we Americans should "face" in seeking to interpret Japan.

If Americans resent the flouting of the flag—as they do as shown by the popular brutal treatment of Jehovah's Witnesses—they should understand the resentment which Japanese must feel toward an article in a foreign publication slurring and ridiculing their most sacred symbol—an article entitled "The Emperor Who Plays God." The title reveals a wrong spirit and a faulty understanding of the most fundamental psychological forces at work in Japanese life.

Honolulu, T. H. SIDNEY L. GULICK.

A Road to Revolution?

EDITOR THE CHRISTIAN CENTURY:

SIR: My thanks for the cogent article by Ernest Fremont Tittle, "Stricken Souls and Empty Stomachs." In this Mr. Tittle paraphrases the argument of some clergymen, and others, who oppose the sending of food to the hungry in war-torn Europe. I quote: "He [Hitler] cannot afford, at present, to have a large scale revolt on his hands. If they [Europe's hungry] are left unfed, they may make trouble for him, enough trouble to turn the tide against him." Obviously those who advocate such a policy believe it to be effective and proper. I want to ask those who believe that whether this same strategy would be proper and effective in our own country. Should we stop the trickle of mercy as it finds expression in the various organizations and agencies for the alleviation of human suffering, want and misery so that in sheer desperation the victims will turn to destroy those who are responsible for their misery? Has not this very strategy been advocated by a certain much hated atheistic ideology? Is it possible that now Christian clergymen would believe it to be the Christian way? Why should it be the Christian way applied internationally, if it is not so applied nationally? I am asking the questions not cynically, but in troubled earnestness, and I trust any answer will be given in that same spirit.

St. Peter's Evangelical and Reformed Church, Quincy, Ill. E. H. DICKBERND.

Conditions for Feeding Europe

EDITOR THE CHRISTIAN CENTURY:

SIR: The work of The Christian Century in behalf of the feeding of Europe's starving has been inspiring and helpful. Can you also give notice of a recent statement drawn up by the group of Chicago clergymen whose names are attached?

Chicago. EDWIN H. WILSON.

[ENCLOSURE]

We, the undersigned members of the clergy, who both individually and collectively have long pondered the moral dilemma of feeding the people in the conquered countries of Europe without helping Hitler, and who feel keenly the historic attitude of the church toward misery and suffering and toward the sanctity of human life, in grappling further with the problem, have come to the following conclusions:

1. We believe that the future of humanity is in greater jeopardy from the impending starvation and pestilence this winter in the conquered nations of Europe than from any possible leakage of food to the nazis, under a properly safeguarded plan.

2. We are therefore in favor of any practicable modification of the Hoover plan for distributing food to the hungering victims of aggression in Europe, or any other plan, which will include the following safeguards:

(a) It must be administered by Americans;

(b) No more than a two-weeks' supply of provisions shall be in the hands of the European distributors of the food at any one time;

(c) All supplies must stop if, and when, it is determined that any food is being diverted from the occupied nations to Germany;

(d) A committee of Americans shall determine whether there has been any such diversion of food to the Germans;

(e) There must be direct, unimpeded communication between the administrators of the food plan in Europe and those representing the administrators in America;

(f) The plan shall in no way impede the relief of the distressed or the employment of employables in the United States of America.

FRANK D. ADAMS, Unity Universalist Church, Oak Park; HAROLD L. BOWMAN, First Presbyterian Church; PRESTON BRADLEY, Peoples Church; LON RAY CALL, Secretary, Western Unitarian Conference; ALBERT BUCKNER COE, First Congregational Church, Oak Park; DONALD K. EVANS, St. Paul's Universalist Church; CHARLES W. GILKEY, University of Chicago Chapel; DONALD HARRINGTON, People's Liberal Church; C. WESLEY ISRAEL, Cuyler Ave. Methodist Church, Oak Park; CHARLES H. LYTTLE, Meadville Theological Seminary; ALBERT W. PALMER, Chicago Theological Seminary; EDWARD H. OHRENSTEIN, Unitarian Church, Hinsdale; CYRIL K. RICHARD, Sauganash Community Church; ROLAND W. SCHLOERB, Hyde Park Baptist Church; RUSSELL E. SIMMONS, Unitarian Church, Evanston; SYDNEY B. SNOW, Meadville Theological School; NORRIS L. TIBBETTS, Hyde Park Baptist Church; ALVA TOMPKINS, Olivet Institute; EDWIN H. WILSON, Third Unitarian Church; RAYMOND H. LAURY, St. Paul's Methodist Church.

[Nothing in this statement conflicts with the provisions of the Hoover plan. Its safeguards, in fact, are not as strict as those of that plan.—THE EDITORS.]

NEWS *of the* CHRISTIAN WORLD

Southern Leaders Plan for Future

Chapel Hill Conferences Discuss New South—Davidson Elects President —Dry Trend Grows

(Correspondence from the Carolinas)

DURHAM, N. C., Nov. 29.—Two interesting and important conferences will be held in Chapel Hill next week. The first will be an Institute for Better Understanding sponsored by the National Conference of Christians and Jews, and immediately after that scores of delegates are expected for the second Southern Conference on Tomorrow's Children. Among the speakers scheduled for the first gathering are Morris S. Lazaron, M. Ashby Jones, A. W. Gottschall of Washington, F. I. Rypins of Greensboro, and H. Shelton Smith of Duke University.

* * *

Children of South Have Future Debated

Chief aims of the Conference on Tomorrow's Children are: "to consider how better opportunities in life may be planned for tomorrow's children, to enlighten public opinion in the south concerning the basic relationship of family planning and social planning for social and economic welfare, and to enlist the active leadership of individuals in attacking this problem." Prominent among those promoting the conference are William E. Cole of the University of Tennessee; Charles S. Johnson of Fisk University; Barry Bingham, Louisville publisher; Margaret C. Bristol of Florida's State College for Women; Margaret J. Hagood and Ernest R. Groves.

* * *

Smaller Towns Tackle Racial Problem

Two thriving and progressive towns in eastern South Carolina—Sumter and Florence—report active interracial committees engaged in a variety of helpful projects. In Florence, with W. S. Poyner as chairman, the committee is trying to secure lunches for underprivileged children, and also a transportation system for county children who attend high school in town. William Stender, chairman of the Sumter group, reports conditions "generally favorable" to the committee's work, which includes efforts toward a better health and housing situation.

* * *

Davidson College Chooses New President

John R. Cunningham, pastor of the First Presbyterian Church, Winston-Salem, has been elected president of Davidson College to succeed Walter L. Lingle, who recently reached the age of retirement. Dr. Cunningham is a Missourian, 49 years of age, and was for six years president of the Louisville Presbyterian Seminary, from which he was graduated. Though his decision has not yet been announced, it is generally believed that he will accept this important post. Davidson is one of the outstanding church colleges in the south.

* * *

United Church of Raleigh Presents National Leaders

As city churches go, the United Church of Raleigh is not large; but it believes, nonetheless, in doing big things in a big way. Early this year, led by its forward-looking pastor, Allyn P. Robinson, it held an institute of religion that attracted city-wide attention by reason of its stimulating topics and able speakers. Now another conference of the same quality is being planned for the early weeks of 1941. Speakers already engaged include Phyllis Bentley, the English novelist; Jerry Voorhis, social-minded young congressman; Ralph W. Sockman and Alex Steinbach of New York, and Henry N. Wieman of Chicago. Held on successive Monday evenings, the institute begins its sessions on Jan. 20.

* * *

And So Forth

Pointing out that people of the state spend more for liquor than for education and religion combined, the Federated Dry Forces of South Carolina are also making effective use of other "stubborn facts" unpalatable to the wets; namely, the increase of taxes, crime, insanity and highway deaths following the advent of legal liquor.

The annual conference of the South Carolina Presbyterian students' association was held recently in Rock Hill, with James W. Jackson of Columbia, S. J. L. Crouch of Clemson and James Appleby of Anderson among the featured speakers.

Having accepted a call to the Grace Covenant Presbyterian Church of Richmond, Va., your correspondent this week bids farewell to the Carolinas and to a reportorial task that has brought him many rich friendships and rewarding associations. For this opportunity of closer fellowship with many members of the numerous family of The Christian Century in the Carolinas and beyond, he will always be grateful.

J. H. MARION, JR.

World Week of Prayer Begins January 5

The universal week of prayer in 1941 is to begin on Jan. 5, according to the Federal Council of Churches. All non-Roman churches in the world participate.

Lutherans Urged to Unify On Mission Aid

A plea for Lutheran unity in order more adequately to meet the needs of the distressed missionary movement was voiced recently by E. E. Ryden of Rock Island, Ill., before the fifth biennial convention of the American Lutheran Conference at Minneapolis.

Ministers Marry Nine Out of Ten

A pronounced increase in the number of marriages performed by ministers was discovered in Minneapolis when a reporter from the *Times-Tribune* of that city made a study of records going back over 20 years. In 1918, in Hennepin county, 81.4 per cent of the marriages were performed by clergymen. In 1940 it is 92.1.

Professor Freed In Heresy Trial

Virginia Presbyterians Absolve Leader —Disciples Hold Convocation— Industrialists Entertain

(Correspondence from Virginia)

RICHMOND, Nov. 26.—Dr. Ernest Trice Thompson, professor at the Union Theological Seminary here, was absolved the other day by an East Hanover presbytery committee of charges of disloyalty to fundamental Presbyterian standards and to the Bible itself. The charges against Dr. Thompson were contained in a pamphlet circulated throughout the Southern Presbyterian Church by Tom Glasgow, ruling elder in the Charlotte, N. C., church. Mr. Glasgow alleged that Dr. Thompson had questioned the theory of the inspiration of the Scriptures and that he held views which were not consonant with Presbyterian standards. The East Hanover presbytery committee, after thorough investigation, in a 12-page report completely exonerated him. Open-minded Christians throughout this area, in all the churches, will rejoice at this result, for Dr. Thompson is well known and loved outside his communion. At the united adult conference at Massennatta Springs last summer he conducted a course of Bible study which was a delight and an inspiration to the whole assembly. He dares to think.

* * *

Crime Shows Racial Discrimination

Four Negroes were found guilty in hustings court here, on Nov. 14, of raping a white woman and each was sentenced to ten years in the penitentiary. The judgment ended a two-day trial. The woman was attacked after she had left the parked automobile of a white man who had "gotten fresh." The white man has not been arrested, nor brought to justice, although he would appear to have been an accessory to the crime.

* * *

Virginia Committee Formed To Advise C.O.'s

Although Virginia is much given to military education, there are some conscientious objectors who have opposed the selective draft. A local committee, representing the Fellowship of Reconciliation, the Richmond Peace Council, the Friends Church, the Church of the Brethren and the Mennonites, has been appointed and given recognition by the state director of selective service to operate in Henrico, Chesterfield and Hanover counties and the city of Richmond. The committee is composed of J. Hoge Ricks, judge of the juvenile court and court of domestic relations; W. T. Sanger, president of the Virginia Medical College; Henry Lee Robison, chaplain of state institutions and a Methodist clergyman; and F. W. Burnham, pastor Seventh Street Christian

(Continued on page 1560)

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In this volume — chosen from hundreds of manuscripts submitted from all over the world for the Bross Competition — Doctor Rall has written a challenging and monumental study of the Christian religion and faith.

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December choice of the Religious Book Club $2.50

Bold to Say

by Austin Pardue

A stimulating, affirmative guide to personal religion with many practical illustrations from everyday life. $1.75

Good Christian Men

by H. Martin P. Davidson

A fascinating pageant of the great figures of the Christian Church from earliest times to the present. $2.00

Wisdom and Folly in Religion

by Joseph Haroutunian

A vigorous, iconoclastic, yet deeply religious call back to the true Protestantism of the Reformation. $2.00

The Sermon on the Mount

by Martin Dibelius

The foremost statement of Christian conduct newly interpreted by an internationally recognized New Testament authority. $1.50

The Seer's House

by Robert W. Spencer

In Bishop Spencer's "interpretations and meditations"—"there is the root of the matter that all good preaching is about."—*Christian Century.* $1.50

The Search for the Real Jesus

by Chester C. McCown

A profoundly illuminating investigation of changing historical interpretations of Jesus. *A Religious Book Club Selection.* $2.50

For the Healing of the Nations

by Henry P. Van Dusen

"Supremely important and interesting," *The New York Times* calls this informed picture of worldwide Christian missions. $1.00

The 1940 Lyman Beecher Lectures

Preaching in These Times

George A. Buttrick, "Preaching the Whole Gospel"; W. Aiken Smart, "Old Wine in New Bottles"; Arthur H. Bradford, "Preachers Must Listen"; Elmore M. McKee, "Leadership Uncensored"; Edwin McN. Poteat, "The Dilemma of Civilization"; Ernest F. Tittle, "The Church and the Glory of God." $2.00

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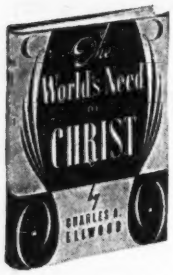

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"This brave and absorbing book points the sole way to the saving of mankind in this dread hour. An eminent social scientist proclaims anew the Gospel of true Christianity. The book is a prophecy for the times:—A renegade church and a pagan civilization have all too long neglected Christ."—*John Haynes Holmes.* $2

The Springs of Creative Living ● ROLLO MAY

NOVEMBER RELIGIOUS BOOK CLUB SELECTION

"Selected because it is the most important popular treatise that has appeared in recent years on the mutual helpfulness of religion and the new psychology . . . an impressive expression of the conviction that the techniques of certain psychological trends and the Christian understanding of life may turn out to be partners."—*Religious Book Club Bulletin.* $2

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"This book is of a new kind and much needed. . . . It is not enough to tell people to pray, we must tell them how to do it. They do not know how to use spiritual energy in daily life. . . . A million people ought to read this book. It is rich and wise and will do no end of good."—*Joseph Fort Newton.* $2

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Church. The committee has already had three cases brought to its attention.

* * *

Disciples Hold Large Convocation

The Disciples of Christ in the mid-Atlantic area held a two-day convocation in Richmond, Nov. 18, 19. The attendance was estimated at 1,800. Leaders presented the issues in the present world crisis as affecting the agencies and the work of the church throughout the world, and conducted "town-meeting" conferences on the issues involved. Among the outstanding speakers were H. B. McCormick of Cleveland, president of the International Convention of Disciples; Roger T. Nooe of Nashville, Tenn.; and P. D. Sukhnandan, a physician and surgeon from India who came to this country during the summer to take advanced medical training at Pennsylvania Hospital in Philadelphia.

* * *

Industrialists Court Church Leaders

Representatives of the Manufacturers' Association gave a luncheon to ministers of Richmond on Nov. 11. It was addressed by S. Wells Utley, president of the Detroit Steel Casting Company, who is mentioned as "a lifelong member of the Congregational Church" who "has endeavored to point out in addresses and articles the real relation of industry to the church." This is quoted from his pamphlet on "The Church and the Economic Order" which was distributed at the luncheon. The luncheon was a gracious gesture on the part of our local manufacturers. But one left with the impression that its purpose was to foster a particular propaganda.

* * *

And So Forth

Two young ministers of the Episcopal Church, Marshall Milton and Lee Milton, brothers, have taken over the airport at Hopewell, Va., and are conducting an aeronautics school as an adjunct. The purpose of their venture, aside from their interest in flying, is better to serve the church. They believe that out in the rural and western regions, where distances are great and transportation is slow, church work could be speeded up by use of the airplane. Why not?

The Richmond community fund campaign for $604,752.73 was oversubscribed.

F. W. BURNHAM.

Anti-Saloon League Wants $1,500,000

The 31st national convention of the Anti-Saloon League heard an announcement by its president, Bishop Ralph S. Cushman of St. Paul, that a $1,500,000 fund is to be sought.

Swiss Refugee Aid Asks For Reinforcement

An urgent message for help in aiding war refugees in Switzerland, signed by Karl Barth and Emil Brunner on behalf of the World Council of Churches, is now being circulated in this country by Henry Smith Leiper, American secretary, 297 Fourth Avenue, New York. They picture the situation as desperate and far beyond the means available in Switzerland to meet it. The invasion of Greece has produced a serious refugee problem there, for which the Near East Foundation, 17 W. 46th St., New York, seeks financial help.

Progress Swift in South America

Nations of North Coast Reveal Great Development—Evangelicals Free—Peru Resumes Democracy

(Correspondence from the Canal Zone)

BALBOA, Nov. 28.—Remarkable progress is being made all along South America's northern coast. When I lived in "the States" I did not realize what was happening here. So I have asked two well posted Protestant leaders how our neighbors fare. R. R. Gregory, for 20 years secretary of the American Bible Society's Caribbean agency, travels this area constantly and his judgment is highly respected. He presents a factual picture of South America's north coast.

* * *

The Only Debt-Free Nation

Venezuela is the only country in the world without a national debt. The reason is oil, discovered about ten years ago; of this she is the second largest producer. A wise policy of preserving subsoil wealth for the benefit of the people is making possible remarkable welfare development. War, with reduced exports, has curtailed but not stopped this adventure in social advancement. For 30 years General Gomez' rule was absolute. But on his death in 1936 a new epoch began. Hundreds of modern schools are being built. Sanitation and health are major objectives, and roads and agriculture are included in a three-year plan initiated in July, 1938.

Some well intentioned projects were visionary, but as a whole the national program is sound. The government is liberal in its attempt to provide adequate leadership, regardless of race or creed, for these enterprises. Caracas, which has doubled its population in three years, claims that Venezuela has never been so friendly toward the United States as it is today; that she employs more experts from the United States than from any other Latin American republic. The Bible is classified as a *"libros de ciencia"* (a textbook), and hence is admitted duty free. The *Official Gazette* of the ministry of education (1940) teaches, in first-year courses in secondary schools: "Palestine, its geographical situation; the Hebrews and their monotheism; the Bible; Moses and his works." And in general literature for the third year: "Ancient literature: the Bible, the Book of Job, the Psalms, the Song of Songs; Homer, Pindar, the Greek Tragedies, Horace, Vergil." Difficulties of evangelical activity are becoming less year by year.

* * *

Athletics Teaches Cooperation To Colombians

Colombia's liberal government is now nearly ten years old and is making tremendous social and economic progress. For centuries education was in ecclesiastical hands, but rapid strides are being made in nationalizing the schools. Colombia is interesting as an example of the extent to which athletics may be used in training for democracy. The Latin American is an individualist, while athletics is

a great educator in cooperation. Interdepartmental Olympic contests are held throughout the country. Most departmental capitals have their stadia. The grandstand and the sidelines, where spectators are gambling on the result of the games, are sometimes more to blame for disorder than the participants. They may be poorer losers than the athletes. But for the police to be forced to interfere hurts the pride of the city. So by various methods these neighbors on the north coast are learning in their own way to solve their problems.

* * *

Chile's Socialists Warn Church: 'Hands Off!'

Roberto Elphick, bishop of the Methodist Church administering on the west coast of South America, says of his native Chile: After several conservative administrations Chile now has a popular front government, called "radical" and "socialist," under President Cerda. The church party feared persecution. But the administration assured Catholic leaders that so long as they keep hands off of politics they will not be interfered with. A wise policy of two per cent loans for distressed industrial enterprises and for farmers affected by the terrible earthquake of January, 1939, is being followed. The new government, which faced imminent danger of revolt as it took office, is much more firmly established. Chile is making real progress in mutual respect and toleration in religious and political ideas.

* * *

Democracy Resumed In Peru

In Peru, for 15 years there was no public election. One president after another took possession of the government by revolutionary methods and ruled without a congress. Last year, however, Sr. Prado, a lawyer of great influence, became president by public ballot and a full congress was elected. The Aprista party (mildly socialistic) is still outlawed, and Haya de la Torre, the brilliant and constructive Christian revolutionary who leads it, while not in confinement, has very limited freedom. Very significant is the fact that recently a bill was debated in congress and defeated by a narrow margin to authorize expropriation of unused properties of the Catholic Church.

* * *

Cheap Turkey and Good-Neighborliness

May I add in closing a word from my own observation. All Spanish America acclaims the reelection of President Roosevelt, though I suspect that in the matter of this "good neighbor" policy the President has done the window dressing while Secretary Hull has actually put the goods on the shelves. Here in the Canal Zone we paid 18 cents a pound for good quality Thanksgiving turkeys. They came from Argentina. Comparing this price with what it costs turkey growers at home to put their birds on the market gives Mr. Hull's reciprocal trade treaties on the one hand and our United States farmers on the other something to think about!

LEON L. LOOFBOUROW.

Ministers Urged to Join Chaplaincy

Michigan Methodist ministers are urged by their board of missions to enlist as chap-

New Books—TO OWN AND TO GIVE

A Voice in the Wilderness

By ROY L. SMITH

A compellingly vivid account is this biographic study of a mighty prophet—John the Baptist—about whom the average Christian knows almost nothing. As the forerunner of Jesus and the impassioned spokesman of a terrifying message, he moved multitudes as had none before him. Yet the New Testament records less than two hundred words of this great preacher. Out of comparative obscurity the *Voice in the Wilderness* comes to life in this new book which recreates for the reader a prophet and his turbulent times. $2

Is the Kingdom of God Realism?

By E. STANLEY JONES

Impressively, convincingly, and with a simplicity which has its own power and a conviction which comes out of living experience, this book unfolds the consummate realism of the Kingdom of God. The Christ here presented was "not a philosopher spinning theories about life, but One who was giving his answer to life out of life itself." He stands forth as the practical Mystic, a Program and a Person made one in a realism which underlies all appearances and which unites body and spirit as two aspects of one actuality. His Kingdom is disclosed as the one solid reality amid the shaking kingdoms of this world. $2

Faith Is the Answer

By SMILEY BLANTON and NORMAN VINCENT PEALE

A distinguished psychiatrist and a noted pastor, both of New York City, clearly reveal the working unity between psychiatry and religion, showing that in both spheres of activity the problem is essentially the same: to renew faith in self, faith in fellow men, and faith in God. The problems stated are those which the church clinic has revealed to be dominant and widespread. It is a timely book, valuable for everyone. $2

Jesus Christ the Same

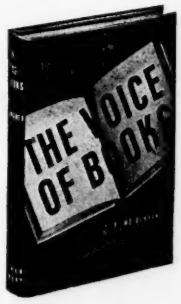
By JAMES MOFFATT

These SHAFFER LECTURES, 1940, by a noted professor of church history provide critical and historical studies in the significance of Jesus as vital to historical Christianity from the first. They deal with the reality of his divine humanity and the identity of his personality and the continuity of his Spirit, and the unchanging Christ revealed in Scripture and the fellowship of the Church. "Here is as powerful an apologetic for the traditional Christian faith as has come from the pen of the modern scholar in a good many years." —*Dr. Nolan B. Harmon, Jr.* $2

The Voice of Books

By J. V. MOLDENHAWER

These charming, informal essays reveal anew that the superb thinking and feeling of all ages and places, as recorded in immortal poetry and prose, are indispensably relevant to living today. Every preacher should find himself better prepared to fill a pulpit when he has taken to heart the thought of the final essay, *On Books and Preaching*, in which is revealed the power for effective utterance which may come through wide reading. There is an abundance of well-chosen quotations in these fascinating pages. $1.75



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Here are eighty-four meditations peculiarly appropriate to contemporary human need. The arrangement used is that of a weekly theme, a memory verse, and then for each day a closely-related Scripture selection with appropriate commentary, meditation, prayer, and poetic selection. The reading of this book indoors or outdoors will develop a special feeling for the eternal values of the world in which we live. $1

Honest Answers to Honest Questions

By S. Ralph Harlow

Here is a book that discusses 17 practical questions relating to daily living, questions that have been asked by young people in student conferences and campus interviews. $1

Moral Leaders

By Edward Howard Griggs

"Socrates, St. Francis, Erasmus, Carlyle, Emerson, Tolstoy, are introduced to the reader in this beautiful volume, and with a vitality which makes each one of them a living personality walking abroad amid the other towering figures of his century." —*The Christian Advocate.* $2

Let the Church Be the Church

By Elmer George Homrighausen

"A strong plea for the Church to be itself . . . to become aware of its responsibilities in carrying forward the work it was founded to do."—*Christian Science Monitor.* $2

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lains in the military and naval forces of the United States. The government's call for 800 additional clergymen to serve men in the armed forces and the fact that there is a heavy deficiency in the number of Protestant chaplains were cited as reasons for the action. A similar move has been taken in the Methodist Church in Oklahoma.

YOU AND YOUR MINISTER

By HAMPTON ADAMS

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An appeal for understanding, cooperation and fellowship in the task.

The Christian Century Pulpit says:

"I do not know of any other book that attempts to do what this modest little volume does. It is a book for lay members of the church, suggesting ways in which they may cooperate with their minister in the work which they have called him to do. It assumes a relationship of mutuality between minister and congregation, and is designed to create an intelligent understanding of that relationship."—C. C. Morrison in The Book of the Month.

"The minister can well afford to encourage his members to read this volume for it will open the way for him to a larger ministry."—The Religious Telescope.

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Chicago Honors Its First Citizen

Sunday Evening Club Founder Feted—Important Ruling on Draft Won—State Mission a Success

(Correspondence from Chicago)

CHICAGO, Dec. 2.—Clifford W. Barnes, founder and president of the Chicago Sunday Evening Club, leader in the establishment and development of the Chicago Community Trust, former president of the Chicago church federation and supporter of every good cause, was honored by representatives of 16 important civic, educational, social service and religious organizations at a Palmer House luncheon last Thursday noon, Edward L. Ryerson, Jr., vice-chairman of the Chicago Community Trust, presided; Arthur H. Compton paid tribute to Mr. Barnes on behalf of Chicago's educational institutions; Oscar G. Mayer, president of the Association of Commerce, spoke for the civic and welfare groups; and Ralph Wakefield, president of the Chicago church federation, represented religious interests.

* * *

Founder of Chicago's Famous Sunday Evening Club

In almost every gathering of people of good will held in Chicago, where people intend to *do* something about a troublesome problem, Mr. Barnes will be found present, and his sagacity and insight help find a solution. He is best known nationally for his work in connection with the Sunday Evening Club, which he founded in 1907 to provide a center of worship in the heart of the city. It is estimated that more than 3,000,000 people have attended its services and today it attracts as large crowds as ever. Only a couple of weeks ago about 1,000 people were turned away when E. Stanley Jones spoke. Mr. Barnes' youthful energy belies his 76 years. He already has unnumbered achievements to his credit, but his eyes are still on the future.

* * *

Thanksgiving Celebrated by Interfaith Meetings

Thanksgiving Day has established itself in Chicago as a time for interchurch and interfaith community services of thanksgiving. Rabbi Solomon Goldman was the preacher at the Lake View community service, held in the Wellington Congregational Church and participated in by 15 Protestant and Jewish churches. Fourth Presbyterian, St. Chrysostom's and St. James Episcopal churches united in a service at St. James, with J. Harry Cotton, president of Presbyterian Theological Seminary, preaching the sermon. So it was all over the city. The Baptist young people held sunrise services on the north, west and south sides. Three services were required to take care of the crowds at the North Austin Lutheran Church. Armin G. Weng, president of the Illinois synod of the United Lutheran Church, preached at all three services. Many sermon topics faced the problem of giving thanks in a warring world. "Being Grateful in Ungrateful Times," was Preston Bradley's sermon subject at People's Church.

* * *

Schomer Secures New Draft Law Ruling

Howard F. Schomer, a student in Chicago Theological Seminary and chapel assistant in the University of Chicago, was arraigned Nov. 19 before Edwin K. Walker, United States commissioner, on charges of violating the draft act by refusing to register. He pleaded not guilty and was released when Dean Charles W. Gilkey of the University of Chicago Chapel provided bond pending a later hearing. Mr. Schomer had previously appeared at his registration district office but refused to sign the registration card, offering instead "an affidavit concerning conscientious objection to the selective service act of 1940." However, last Thursday he registered after getting a ruling from the draft administrator that divinity students and ministers are not compelled to accept the automatic deferment given to ministers under the draft law, but may waive deferment and register as conscientious objectors. The United States attorney, it is reported, considers that the case still stands against Mr. Schomer despite his late registration. He is scheduled to appear again before Commissioner Walker on Dec. 5.

* * *

Episcopalians Elect W. E. Conkling to Bishopric

The convention of clergy and laity of the Episcopal diocese of Chicago, which adjourned Sept. 24 after an abortive attempt to elect a bishop to succeed the late Rt. Rev. George Craig Stewart, met again on Nov. 28 and on the second ballot elected Wallace Edmonds Conkling, rector of St. Luke's Episcopal Church, Germantown, Pa. The bishop-elect, in his middle forties, is one of the youngest men to be considered for this office, and is the first clergyman in 35 years to be chosen from outside the diocese as Bishop of Chicago. Mr. Conkling has announced that he will make his decision after a visit to the city this week. The election must now be ap-

What Is Christianity?

The Lyman Beecher Lectures at Yale University

By CHARLES CLAYTON MORRISON

'This book is extremely important. It will arouse vigorous debate and that debate will be important. Dr. Morrison has written such a cogent argument for one central idea that few who read the book will ever be able to think about the Christian religion without doing justice to the truth in that idea.'

JOHN C. BENNETT in *Christendom.*

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proved by a majority of the bishops of the Episcopal Church and by a majority of the standing committees of all dioceses.

* * *

State Christian Mission Meets Success

Much the same team as that which conducted the National Christian Mission in Chicago moved on to Springfield, the state capital, for the state mission, Nov. 21-24. Representatives of nearly all denominations were present from all parts of the state and the mass meetings in the high school auditorium and the state armory crowded those buildings to capacity. All meetings were well attended, and the seminars and more informal meetings with professional men, business executives, labor leaders, social workers and others, in which perhaps the most significant results were accomplished, exceeded expectations. I had a small part in the mission and was greatly impressed with the broad-gauge program conducted.

E. Stanley Jones, the mission's leader, in his own person epitomized the evangelistic appeal represented by the team in the challenge to bring the whole of life under subjection to the will of God. One of the most moving figures in the mission was the beloved Adolph Keller, of Geneva, Switzerland, who spoke of his little democratic island of a country, surrounded by the menacing seas of totalitarianism, and warned America that only a political program built upon the Christian conception of the worth of persons could assure the continuance of democracy even in this powerful country.

CHARLES T. HOLMAN.

More Cities Organize to Counsel C.O.'s

City committees for counseling conscientious objectors have recently been set up in Rochester, N. Y., and Lockport, N. Y. South Carolina Baptists were urged to set up such an advisory service at their recent state convention.

Released Time Violates Civil Rights?

The Civil Liberties Union in New York is opposing the release of public school time for religious education on the ground that it is "a grave violation of the principle of separation of church and state."

Churchmen Seek Laws On Press Obscenity

Oklahoma Baptists are petitioning the state legislature to "effectively prohibit the printing and distribution of obscene literature and pictures." The convention also asks for better enforcement of existing laws.

'Moral Instruction' Legality Upheld

Kentucky's law permitting moral instruction to school children does not violate state constitutional provisions, Assistant Attorney General Guy H. Herdman held in a recent opinion. "There is no compulsion in the matter, and certainly moral instruction should be a part of every child's education, provided this moral instruction does not take on a sectarian character in connection with the school system," said Mr. Herdman. "There is no difference in the privilege permitting the child to go to his place of worship and to go to his own home."

Will Investigate Korean Mission

Methodists Appoint Commission to Study Withdrawal of Missionaries—Board Holds First Meeting

(Special Correspondence)

PHILADELPHIA, Dec. 2.—The first annual meeting of the new Board of Missions and Church Extension of the Methodist Church since unification was held here in the Arch Street Church and the Wesley Building, where the church extension section has been located.

Deep concern was felt for Methodist work in Korea, which began in 1884 and now has ended. A deputation was ordered to visit Korea, ascertain the situation and make necessary adjustments: Bishops Arthur J. Moore and James C. Baker and Executive Secretaries Ralph E. Diffendorfer and Sally Lou MacKinnon. Nationalistic pressure in Korea from "the New Order in Asia" has placed "the very life of the church in jeopardy." The central council has been dissolved, the Methodist theological seminary closed. The Korean Methodist Church will become independent of any foreign financial support and unite with the Japanese Methodist Church. The mission council executive committee has requested all Methodist missionaries to withdraw, except two northerners (C. A. Sauer and W. E. Shaw) and two southerners (E. W. Anderson, M.D., and L. H. Snyder).

Concerning patriotic observances at the shrines of the state Shinto, "Methodist leaders, both Korean and missionary, believed it a part of Christian strategy to accept at face value the government's statement that these were not religious, so that it would be with a clear recognition that it was not religious worship and to go

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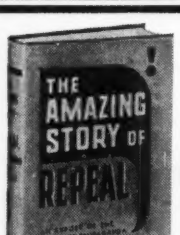

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'This book would be the subject of a hundred lawsuits were it not founded upon the witness of authentic documents.' *Pasadena Star-News*
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forward with Christian education rather than force Korean young people into state-supported schools, where they would be obliged to take part in the observances without any instruction in the Christian faith."

New Board Has Wide Scope

In addition to all the effective bishops within the United States, the board is composed of both the ministry and laity, with approximately half of them laywomen. It comprises divisions of foreign missions, home missions and church extension, the woman's division of Christian service and the joint division of education and cultivation. With care and without panic they faced the stupendous world conditions. Although it may have been a load of too large responsibilities, this merging of nine or ten units into one overhead organization actually worked. Adjustments were inevitable. Yet, as the president, Bishop Arthur J. Moore of Atlanta, said: "New saddles creak, but we are going somewhere."

Merger Cuts Missions Income

As is frequently the case in mergers, the income of the new board combined was less than under the former units: $1,575,595 for foreign missions; $1,328,880 for home missions and church extension; $3,593,120 for the woman's division of Christian service; $391,998 for education and cultivation; making a total of $6,889,593. Karl K. Quimby, superintendent of the Jersey City district of the Newark conference, was elected an additional executive secretary of education and cultivation. Bishop F. J. McConnell of New York warned against too tight appropriations.

Relief and Camp Fund Asked

The council of bishops was asked to lead Methodism in a special appeal for from $500,000 to $1,000,000, for aid at home and abroad, beyond the regular channels, covering British Methodist war relief, Chinese relief, overseas missionaries and army camp service. The bishops were also requested to set up a commission on military camps through the present administrative agencies. This commission is to cooperate with the Federal Council, the chaplains, Y.M.C.A.'s and other such agencies. Its program will include financing the Methodist share in providing temporary structures for religious ministrations alongside encampments, furnishing workers for such projects and strengthening local churches near encampments. The Federal Council was urged to appeal to federal authorities for the largest possible opportunities of moral and spiritual service to men in military camps, to protest against all demoralizing influences therein and to seek the establishment of dry canteens. Methodist churches were requested to use their influence with state authorities to prevent the sale of wine, beer and alcoholic liquors in the vicinity of military camps.

Church Expansion Urged

Executive Secretary E. D. Kohlstedt called for "a cooperative crusade for the economic and social as well as spiritual salvation of America." "Only a Christian democracy," he said, "is safe. The past decade will surely be known as the decade of struggles with overwhelming church debts. This coming decade ought to be one of capturing new communities for Christ. Our 35,000 town and country churches should be more than stepping stones or resting places for ministers."

Severe condemnation was made that "in our national defense program our democracy does not include the Negro. Negroes who have applied for enlistment in the medical corps, the marine corps and some other branches of the service have been turned down solely on the ground that they are Negroes."

The United States was recognized as "the world's most unique mission field, with its cosmopolitan citizenry, one-half of which is still unchurched." The enlargement of home missions service possibilities in Alaska, Hawaii and Puerto Rico was stressed.

The home missions section will be transferred as soon after Jan. 1 as quarters are ready to the board headquarters at 150 Fifth Avenue, New York.

CHARLES DANIEL BRODHEAD.

Indigent Aliens Receive Citizenship

An important precedent was recently set when the United States solicitor general ruled that aliens on relief may not be denied citizenship. The issue crystallized over the case of seven indigent aliens in Los Angeles.

Bible Sunday Comes December 8

Universal Bible Sunday will be observed this year on Dec. 8, according to the American Bible Society.

Witnesses Establish Saluteless School

In Watertown, N. Y., parents of 16 young Jehovah's Witnesses who were suspended from school because they refused to salute the flag have started a private school, teaching the same curriculum but substituting an early morning Bible course for the flag salute.

Baptists Launch New National Weekly

The publication office of the *United States Baptist* has been moved from Chicago to Washington, D. C., and the publication, now a monthly, will henceforth appear as a weekly, according to an announcement by Rufus W. Weaver, Baptist leader.

Ministers Waive Draft Law Exemptions

According to C. A. Dykstra, draft law administrator, many ministers and divinity students are seeking to waive their right to exemption as granted by the conscription act. Decision in each case, he says, must be made by the local draft board. Those who seek to waive exemption are both conscientious objectors and nonpacifists.

Draft Objectors Are Called Defenders of Democracy

"The eight theological students sentenced to prison for refusing to register for the draft are doing more to defend the essential democratic ideals of America than all our armed forces, Henry Hitt Crane, pastor of Central Methodist Church, Detroit, told several hundred persons attending the Michigan State College conference on adult education at Lansing.

Pacifism Heresy, Charges Hough

Church Stages War-Peace Debate—MacCracken Leaves White Committee—Charges War Trend

(Correspondence from New York)

NEW YORK, Dec. 2.—The war-isolationist-pacifist discussion was the center attraction at many gatherings in New York city the past week. At Riverside Church during the International Relations Conference presided over by Jesse W. Stitt of Greenwich Presbyterian Church and sponsored by the American Friends Service Committee, over 300 participants heard and questioned Kirby Page and Lynn Harold Hough as they opposed each other in contrasting presentations. Kirby Page stressed the love for God and love for man which means "treating every fellow being as a child of God and not trying to overcome man's evil by doing ill to him." He said that "the war method is the most extreme form, known to man, of destruction and decimation" and further insisted that "today America must put her trust in armed hostility *or* in friendliness." Dr. Hough, on the other hand, called pacifism "the great modern Christian heresy." He declared that "love and good will are but 50 per cent of Christianity," with "force" as the remaining part. In the New Testament, he said, we find the teaching that God deals with evil by force. Hence, "if a man says that force is not necessary he is placing himself beyond God."

* * *

Warn of Trend Toward War

Although many statements and articles advocate American entrance into the war, there is a definite and apparently growing voice of caution. President H. N. MacCracken of Vassar College, in a letter to the *New York Times,* while advocating government defense policies, resigned from the William Allen White Committee because its "declaration of policy is a long step in the direction of war. Those who believe that the United States should not enter the war at this time should record their opposition to the policy declared by the committee." At America's Town Meeting of the Air, Ray Lyman Wilbur, president of Stanford University, said, "No greater tragedy could come to democracy and to the peoples of the world than for the United States to enter now upon a foreign war," and Bertrand Russell, speaking at a regional conference of the Progressive Education Association, declared that "this country faces the very grave danger of fighting for noble causes abroad in a way that will endanger their continuance at home." He warned against "foolish forms of Americanism" that would "filch away your liberties when you are not watching."

* * *

Friends Plan Aid For C.O.'s

At the regular meeting of the American Friends Service Committee, held on Saturday at the Meeting House, Manhattan, Clarence E. Pickett described the threefold scheme to save many objectors from prison and said that work was already under way. The three plans are: (1) government service, such as social welfare work, with regular army pay; (2) service under the Friends, in such work as reforestation, also on regular army pay; or (but with non-military supervision) (3) service under the Friends in projects of human betterment such as low-cost housing, without any pay whatever. Ray Newton suggested that young men refusing to register for conscription be paroled in custody of the Friends Service Committee. He said, "We should get those boys who did not register out of jail." Two days earlier Angelo Monjiore, the young conscientious objector who went to prison last week for refusing to register for conscription, rejoined his wife and three-months-old daughter. While awaiting transfer from jail to prison he decided to register and his release was arranged immediately.

* * *

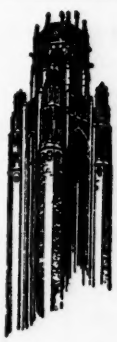
Churchmen Protest Feeding Europe's Starving

James G. Vail, in charge of Friends Service European operations, said that 30,000,000 persons face privation this winter, "possibly wholesale starvation"; that anywhere from 1,000,000 to 8,000,000 refugees in unoccupied France faced this fate. The Friends Service Committee has been buying food in Europe, but the chief selling countries—Portugal, Switzerland and Egypt—will not be able to supply them much longer. "If Europe is to eat we must send 3,000,000 tons of food. Aid to France, to a people tired, discouraged and hungry, will revive their almost shattered hope in democracy." Yet, in the face of these facts, a group of churchmen, headed by Henry P. Van Dusen, pronounced Mr. Hoover's estimate of impending starvation in Europe as "gravely inaccurate," "not responsible" and an "exaggeration." Thirty-four other signatures, including those of one Methodist and five Episcopal bishops, were attached to a statement issued yesterday assailing the Hoover plan as jeopardizing "the success of Great Britain's heroic defense." They advocated a government agency instead of a private group to cope with the problem of cooperating with the British.

* * *

Federation Opens United Advent Services

The Greater New York federation of churches began a series of Advent services in the Collegiate Church of St. Nicholas,



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Manhattan, this noon. These services are an innovation in church cooperation. They will continue each week from Monday to Friday, until Christmas eve.

* * *

And So Forth

The reports of the first year of the Community Service Society of New York showed that 83,819 persons received aid and that the expenditures were $2,712,006, the income $2,666,772.

A large bronze memorial plaque with a center engraving of Edwin Markham was unveiled by the pastor, Cornelius Greenway, at a special morning service at All Souls Universalist Church, Brooklyn, on Sunday. At the bottom of the plaque are engraved words: "Author of 'The Man With the Hoe' who preached from this pulpit many times and who was buried from this church March 10, 1940." The memory of this pact is held in great affection in this area where he spent his last years.

J. Henry Carpenter.

Barnes Addresses the Congregational Union

Roswell P. Barnes, associate general secretary of the Federal Council of Churches, addressed several hundred people at the 58th annual meeting of the Chicago Congregational Union recently. His subject was "The Church Faces the World Crisis." He maintained that today the church must be the "bond that holds the world together." Dr. Guthrie, secretary of the Union, reported on the impressive activities of the 107 churches and organizations of the Union. Albert Buckner Coe of First Church, Oak Park, discussed finances.

Current Feature Films

Prepared by Independent Filmscores

M—Mature. Y—Younger. C—Children. *Outstanding for Family. †Outstanding for Mature Audience.

Break the News (Trio Films; produced in England) J. Buchanan, M. Chevalier, June Knight	*Musical-farce.* Vaudeville pair devise fake murder to gain publicity. When the "murdered" half is due to return, he gets involved in Balkan revolution.	Work of French director, René Clair. Pretends to nothing more than riotous, impossible farce, and as such succeeds beautifully. Tunes are rather disappointing. *Sprightly, good-humored.* M, Y
Goose Step (Producers) Roland Drew, Steffi Duna	*Melodrama.* Members of underground movement in Germany are exposed, mistreated, sent to concentration camp; hero escapes.	As melodrama a routine job, competently acted and interesting. Some of material has pseudo-documentary flavor. Exaggerated cruelty of nazi officers and string of anti-nazi evidence make it *too propagandistic to be convincing.* M
†**The Great Beginning** (Lenfilm; in Russian, with English titles) B. Blinov, V. Mardskaya, V. Vanin	*Drama.* How a cowed farm woman, chosen head of failing local cooperative, makes it succeed, pioneers against obstacles, wins poise, joy, acclaim.	An interesting story, easily followed, in which is embodied the story of the struggle of soviet womanhood for recognition. Imaginative, sincere, unaffected. *Worthy of attention.* M, Y
The Letter (Warners) Bette Davis, H. Marshall, J. Stephenson	*Melodrama.* The key to the secret of the evil in her soul hidden in a letter, planter's wife is acquitted of murder. Later, her mask torn off, she moves inexorably to day of reckoning.	Despite its reputation, story reminds one of a *True Story Magazine* confession. Interest is constantly held, however, by the suspense, the sense of approaching doom, built up through remarkably effective photography and direction. *Unpleasant but effective melodrama.* M
Melody and Moonlight (Rep.) Barbara Allen, Jerry Colonna, Johnny Downs	*Farce.* Second-rate tale of a "public deb" who, incognito, meets a young tap dancer, steers him to radio fame.	A series of wisecracks and wealthy-father - versus - plebeian - minded - daughter clichés. A few neat, tuneful routines, but *mostly stilted hokum.*
Ride, Tenderfoot, Ride (Rep.) Gene Autry, Mary Lee	*"Cowboy."* Gene inherits packing plant, finds himself competitor of girl who owns rival company; end up one firm.	Not so much hard riding and outdoor stuff, which isn't to Gene's advantage. But good songs and amusing part by Mary Lee as youngster with crush on Gene help. *Good of kind.* M, Y, C
You'll Find Out! (RKO) Boris Karloff, Kay Kyser and orchestra	*Musical comedy.* Dance band, playing at home of dowager who is trying to communicate with dead husband, get tangled up with bogus spiritualists.	Lively, original "spoof" at "chillers." Even though it's in fun, film has some harrowing eerie business, particularly in elaborate séance scene. *Fun, if you can take it.* M, Y

BEST CURRENT FILMS

For Family: The Adventures of Chico, A Dispatch From Reuters, The Great Dictator, The Howards of Virginia, Knute Rockne—All-American, Spring Parade, Young Tom Edison.

For Mature Audience: All This and Heaven, Too, Brigham Young—Frontiersman, Christmas in July, Dr. Kildare Goes Home, Edison the Man, Escape, The Fight for Life, The Great McGinty, The Long Voyage Home, The Mark of Zorro, Pride and Prejudice, Our Town, Queen of Destiny, Three Faces West.

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